# THE EFFECTIVENESS OF AN ONLINE INNER HEALING DISCIPLESHIP PROGRAM

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# ABSTRACT

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The context of this project has been conducted with an online community. The purpose is to examine the effectiveness of an inner healing program conducted via an online platform. Revivalists and scholars attempted to address this issue for the needs of their people at the time by setting up communities to do life together in groups. There was no intentional focus on the individualized inner healing ministry. I addressed this issue by setting up an online platform for people who were seeking inner healing so that they were able to receive and maintain their inner healing. The proposed method was an eight-week program for each strand of inner healing and it was conducted weekly forums.

## ACKNOWLEDGEMENTS

With a grateful heart I wish to acknowledge the people who have helped me through this doctoral journey. I know if it was not for my life covenant partner, wife, and co-worker, Yvon, being by my side I would have never been able to accomplish this behemoth task. My daughter, Esther, for always encouraging me and challenging me to be better, always believing in me, despite the challenges. My son, Raphael, who has traveled with me on this journey for the last four years. He always reminded me that I am his hero, this somehow always gave me enough energy to get up and do the required task.

The journey is never complete without the tireless contributions of the people I serve. I want to thank all the faithful people who believed in me, prayed for me, and encouraged me when I needed it the most, the wonderful people in the Celebrate Freedom Ministries family.

## DEDICATION

With a heart of honor to whom honor is due, I wish to dedicate this research to the people who have impacted me the most in the last decade of inner healing. Dr. Randy Clark who imparted what he received from the Lord. I also dedicate this research as a celebration of many significant fathers who have walked in this journey in whom I am indebted for their faithfulness and obedience to the calling of God in their lives. They are each unique and have taught me and shaped the way I walk and minister. Since ministering online since November 2013, I cannot but be indebted to Samuel Estefanos, founder of Al Karma Arabic Christian channel who heard from the Lord and took a step of faith to be an instrumental part of my journey and the calling of God on my life. Last but not least I am forever grateful for my spiritual father Apostle Guillermo Maldonado who took me under his wings since arriving in the USA. He prayed, cried and laughed with me, always encouraging me to minister and fulfill my calling and purpose.

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# INTRODUCTION

This project explores key discipleship models which may influence one's openness in receiving and maintaining divine inner healing among believers. It focuses on the biblical, historical, and theological basis for inner healing. I grew up in a Christian household and attended a traditional church. In-fact, I belonged to one of the oldest traditions of early Christians from the oriental orthodox families. As a child, teaching about "divine healing" and manifestations of healings were extremely rare. During my adolescent years, I was very religious, but at the age of thirty-three I received Jesus, and experienced the second grace of the Holy Spirit.

I then joined the charismatic movement and started attending a charismatic church. The term "Charismatic" for the movement suggests a close connection with the day of Pentecost.[1] The term "charismatic" points to the outpouring of the Spirit in the Book of Acts (Acts 2:1-8). After Christ's ascension, His followers were gathered to celebrate the Jewish feast of Pentecost. As they assembled in one accord, the Holy Spirit was poured out upon them, endowing them with power, and enabling them to utter unknown languages.[2] It is from this incident that the word "Pentecostal/Charismatic" came into use. Therefore, the experience of charismatics is based on the Day of Pentecost.[3]

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[1] Douglas Jacobsen, *The World's Christians: Who They Are, Where They Are, and How They Got There* (Malden, MA: Wiley-Blackwell, 2011), 50.

[2] Jacobsen, *The World's Christians,* 50.

[3] Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (Edinburgh, UK: T&T Clark, 2017), 83.

The charismatic movement is a global phenomenon which has impacted almost every country on earth.[4] It is the fastest growing movement in the twentieth century and is said to constitute the biggest group of Protestants globally.[5] Amstutz uses the so-called Foursquare Gospel as a paradigm to capture the unique approach of Charismatics.[6] The term "Foursquare Gospel" identifies four saving activities of Jesus Christ. These include Jesus as Savior, Spirit-baptizer, healer of the body and the soon coming king. Edith Blumhofer states that diversity in "Charismatics" is huge and has many forms.[7] This makes it very difficult to identify its specific boundaries. However, she argues that in general adherents agree on the following two points. First, after that conversion, Christians should experience Spirit baptism. Secondly, that the gifts of the Holy Spirit are expected to operate in the church today.

In this study, I used the term "believers" to refer to people who believe in the baptism of the Holy Spirit as a second work of grace and after believing in the salvific work of Jesus the Christ. Charismatics and in general, Pentecostals, evolved in the early twentieth century between members of the Holiness movement.[8] Generally speaking, they believe that speaking in tongues is a biblical evidence for Spirit Baptism.[9] Because of differences, this group is divided into, the "Holiness Pentecostals" (who believe that

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[4] Allan Anderson, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (New York, NY: Oxford University Press, 2013), 206.

[5] Anderson, *To the Ends of the Earth,* 206.

[6] John Amstutz, *John Amstutz: Disciples of All Nations*, rev. ed. (Fresno, CA: Reneuvo, 2013), 16.

[7] Edith Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Chicago, IL: University of Illinois Press, 1993), 1–2.

[8] John Dougan, "The West Tennessee Historical Society Papers," no. 56 (2002): 41.

[9] Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: W. B. Eerdmans Publishing Company, 2000), 167–186.

after conversion, there is sanctification and Spirit baptism) the "Finished Work Pentecostals" (who believe that sanctification is part of conversion, followed by Spirit baptism) and the "Oneness Pentecostals" (who do not believe in the doctrine of the Trinity, rather the deity of Christ).[10]

During my time in the Charismatic church, I became interested in the ministry of "inner healing." With so many different definitions, it is necessary to define "healing" and in particular "divine inner healing." According to Venter, "healing" is defined as the opposite of disintegration, destruction, and the rule of evil.[11] He states, that "healing" is God's kingdom reign of holistic order and wellbeing. Healing is the event and or process of restoring wholeness to the whole person (spirit, soul, and body). Clifton defines "inner healing" as miraculous interventions, or a natural process that is quickened up, rather than the body's ability to heal naturally or healing through medicine.[12] Belcher and Benda argue that "inner healing" is an expectation that God will heal whether from a spiritual or a soul condition.[13] F. J. Dake defines "inner healing," as a certain move of God, where one is healed (and made whole), through faith in Christ by the power of the Holy Spirit, the word of God, and the blood of Jesus.[14]

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[10] Anderson, *To the Ends of the Earth*, 6.

[11] Alexander Venter, *Doing Healing: How to Minister God's Kingdom in the Power of the Spirit* (Sugar Land, TX: Vineyard International Publishing, 2018), 51–59.

[12] Shane Clifton, "The Dark Side of Prayer for Healing," *Pneuma* 36, no. 2 (2014): 212–213.

[13] John R. Belcher and Brent B. Benda, "Issues of Divine Healing in Psychotherapy," *Journal of Religion and Spirituality in Social Work* 24, no. 3 (2005): 22.

[14] F. J. Dake, *God's Plan for Man* (Lawrenceville, GA: Dake Bible Sales, Inc., 1992), 19.

I use the term "inner healing" for the following reasons. Firstly, the term "inner healing" points out that healing takes place by God.[15] Secondly, the term "inner healing," distinguishes itself from other types of healings such as "faith healing," or "spiritual healing," since it specifies that the source of healing is not human faith or an external source, rather it is the love of God.[16] Thirdly, the term highlights the need for "divine intervention" rather than propose that faith can be generated by human will and is just a natural process.[17] Fourthly, "inner healing," refers to God's direct involvement to restore health.[18] Fifthly, "inner healing" has been used by many Christians to mean that healing takes place through the power of the Holy Spirit.[19]

Interest in "inner healing" arose as a result of two major experiences. The first was when I received divine healing firsthand from an incurable skin condition. The second was when I witnessed an entire Muslim family receive Jesus as Lord, after they witnessed Jesus heal their paralyzed brother from a motorcycle accident. These two encounters had a profound impact and I decided to learn more about divine healing and pray for the sick. For the last ten years, I witnessed hundreds of healings and understood that divine healing is part of the Christian life. Furthermore, the interest in "inner healing" is due to the huge emphasis Charismatics place on the subject. According to

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[15] Theron J. Bosman, "Some Are Not Healed: Reflecting on the Experiences of Pentecostal Believers Who Have Not Yet Been Healed through a Ministry of Healing to the Sick," *Practical Theology in South Africa* 21, no. 3 (2006): 2.

[16] Candy G. Brown, *Global Pentecostal and Charismatic Healing* (New York, NY: Oxford University Press, 2011), 5.

[17] Brown, *Global Pentecostal and Charismatic Healing*, 5.

[18] Kimberly Alexander, "A Critical Review of Healing through the Centuries: Models for Understanding by Ronald A. N. Kydd," *Journal of Pentecostal Theology* 16 (2000): 119.

[19] Stephan Pretorius, "Is 'Divine Healing' in the 'Faith Movement' Founded on the Principles of Healing in the Bible or Based on the Power of the Mind?" *HTS Theological Studies* 65, no. 1 (2009): 3.

Charismatics, "inner healing" is a cardinal tenet[20] of faith and practice and is stated in the declaration of faith of the Foursquare gospel.[21] In other words "inner healing," has been associated with Charismatics and Pentecostalism since its inception.[22] Healing, and in particular, soul healing has been one of the primary reasons for its fast growth and its uptake in third world countries.[23] Generally speaking, Charismatics believe that inner healing is still possible today.[24] They also acknowledge it as a legitimate segment of church ministry.[25]

However, I noticed that diversity among Charismatics may result in different theological experiences. A theology is a vision of life and a vision for life. It is both conceptual and behavioral.[26] This will affect the way you view God and how He relates to your world. This will eventually relate and translate into a worldview which will dictate how you view "inner healing." Hiebert, defines worldview as "The fundamental cognitive, affective, and evaluative presuppositions a group of people make about the nature of things, and which they use to order their lives. Worldviews are what people in a community take as given realities, the maps they have of reality that they use for

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[20] Frederick J. Gaiser, *Healing in the Bible: Theological Insight for Christian Ministry* (Grand Rapids, MI: Baker Academic, 2012), 16.

[21] Aimee Semple McPherson, *Aimee Semple McPherson, Declaration of Faith* (Los Angeles, CA: International Church of the Foursquare Gospel, N.D.), 20.

[22] Jacques P. J. Theron, "Towards a Practical Theological Theory: For the Healing Ministry in Pentecostal Churches," *Journal of Pentecostal Theology* 14 (1999): 49.

[23] Allan Anderson, *Pentecostal Mission and Global Christianity* (Cambridge, UK: Cambridge University Press, 2004), 30.

[24] Keith Warrington, *The Path to Wholeness: Beliefs and Practices Relating to Healing in Pentecostalism* (Bletchley, UK: Evangel, 2003), 45.

[25] Warrington, *The Path to Wholeness*, 45.

[26] Venter, *Doing Healing*, 34–51.

living."[27] Venter defines theology as the core values, premises, and constructs that create a person's view of reality.[28] The important characteristic is that our "theology" integrates and explains reality through an internal and external coherence, which make sense to us, giving us meaning, purpose, and identity in life.[29] Theology originates at a pre-thinking stage and is formed subconsciously by basic ideas or assumptions about reality.[30] These lead to conscious and unconscious choices of what to believe or disbelieve.[31] Underlying presuppositions give us our beliefs and values, and through them we interpret reality. They give us our identity and goals in life. The result is seen in our daily attitudes and actions, in our choices and behavior.[32]

This means that different theologies may result in different assumptions and different conclusions.[33] For example, in Acts 14:8-15, Paul and Barnabas healed a man with crippled feet. The people assumed that only gods could do such a miracle. As a result, they concluded that Paul and Barnabas were gods and offered them sacrifices. In contrast, Paul and Barnabas assumed that they were ordinary human beings used by God to heal, so they concluded: "Do not treat us like gods."

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[27] Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI: Baker Academic, 2008), 15.

[28] Venter, *Doing Healing*, 34–36.

[29] Venter, *Doing Healing,* 34–51.

[30] Paulo C. Oliveira, *Developing an Interdisciplinary Analysis and Application of Worldview Concepts for Christian Mission* (Berrien Springs, MI: Andrews University, 2006), 8.

[31] Mark E. Koltko-Rivera, "The Psychology of Worldviews," *Review of General Psychology* 8, no. 1 (2004).

[32] Hiebert, *Transforming Worldviews*, 15.

[33] Hiebert, *Transforming Worldviews,* 15–18.

Furthermore, different theologies may influence the level of biblical understanding towards "inner healing." The term "biblical" or "biblical openness" refers to one's responsiveness to new ideas.[34] It relates to the manner in which individuals respond to revelation and knowledge of others.[35] Baehr defines someone who has "biblical openness" as one who is able to set aside their own beliefs so that they allow a just and impartial hearing of the voice of the Holy Spirit.[36] Kwong defines someone who has "biblical openness"[37] as one who is willing to take a new idea seriously and recognize the value of other people's revelations and experiences.[38] When confronted with an "opposing position," those who have "biblical openness" become more curious and seek to know more, while those who are "closed" generally do not.[39] The opposite of "being open," is "being closed." Hollins states that those who are "closed," ignore, criticize, reject, or push away new ideas.[40] He argues that closure is a state where the doors of the mind are literally shut. It is a state where the main purpose is to defend existing ideas,

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[34] Rebecca Mitchell and Stephen Nicholas, "Knowledge Creation in Groups: The Value of Cognitive Diversity, Transactive Memory, and Open-Mindedness Norms," *Electronic Journal of Knowledge Management* 4, no. 1 (2006): 66–74.

[35] Mitchell and Nicholas, "Knowledge Creation in Groups," 66–74.

[36] Jason Baehr, "The Structure of Open-Mindedness," *Canadian Journal of Philosophy* 41, no. 2 (2011): 191.

[37] Jack M. C. Kwong, "Open-Mindedness as a Critical Virtue," *Topoi* 35, no. 2 (2015): 403–11.

[38] Poon D. Tjosvold, "Dealing with Scarce Resources: Openminded Interaction for Resolving Budget Conflicts," *Group and Organization Management* 23 (1998): 237–258.

[39] Morishima D. Tjosvold, "Grievance Resolution: Perceived Goal Interdependence and Interaction Patterns," *Relations Industrielles* 54, no. 3 (1999): 527–547.

[40] Peter Hollins, *Mental Models: 30 Thinking Tools That Separate the Average from the Exceptional, Improved Decision-Making, Logical Analysis, and Problem-Solving* (Berrien Springs, MI: PH Learning, Inc., 2019), 62–73.

beliefs, and values. Kohnstamm argued that children are more open than adults.[41] They are willing to jump, stumble, walk, run, or fall, since there is no perceived obstruction, hesitation, fear, or chatter in their mind. However, she stated that their level of openness may be reduced as they grow due to life's destructive experiences, different beliefs, and values. With regards to inner healing, I noticed that those who are open are willing to hear about "inner healing" and are willing to receive prayer for inner healing. Those who are open will ask for prayer more than once despite the results, while those who are not open may refuse prayer or even hearing about "inner healing" despite their desperate need for healing.

With this in mind, I propose that changing one's level of biblical openness may require a "paradigm shift."[42] Barker argues that "paradigm shift" is the key ingredient in understanding change.[43] since a shift in paradigm fundamentally means changing the way things are done. Venter argues a paradigm shift may be a sudden or a gradual process of realization and change. [44] Sudden encounters may involve God's reality breaks into our reality challenging our control of what we are confronting.[45] A great example is the conversion of Saul of Tarsus, who believed that Jesus of Nazareth was not Messiah. As a result, he persecuted Christians. However, on his way to Damascus, he encountered the resurrected Messiah. This sudden encounter shifted Saul's paradigm, transforming him

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[41] Gedolph A. Kohnstamm, Charles F. Halverson, and Ivan Mervielde, *Parental Descriptions of Child Personality: Developmental Antecedents of the Big Five?* (Milton Park, UK: Taylor and Francis, 1998), 65–68.

[42] Hiebert, *Transforming Worldviews*, 15–18.

[43] Joel A. Barker, *Discovering the New Paradigms of Success* (Dublin, Ireland: William Morrow, 1992), 30–42.

[44] Venter, *Doing Healing*, 34–50.

[45] Venter*, Doing Healing,* 34–50.

into the Apostle Paul. On the other hand, transformation and paradigm shifts can take place as a gradual process of realization and change. A great example of this is the transformation of Simon from a fisherman to the Apostle Peter. In other words, a change in perspective means a change in practice.[46] The truth is that we are not locked in our theology if we want to grow.[47] Stendahl argues that prejudices and presumptions can prevent paradigm shifts and hinder personal transformation. She states, "It is not so much what we do not know, *but what we think we know*, that obstructs our vision."[48]

Given the place of "inner healing" in Scripture, the size of the Charismatic movement and the way in which "inner healing" affects Charismatics reveals the importance of this study. If part of God's acts in the world include "inner healing," then understanding key theological principles, which influence biblical openness to inner healing, is of great importance. Identifying key theological principles and understanding how they influence our choices and actions may cause a "paradigm shift." These shifts may increase levels of biblical openness towards "inner healing," and in turn towards God.

In order to achieve this, the research conducted an in-depth review about key historical movements of discipleship, which influence biblical understanding to divine healing among believers. The idea is to reveal different models held by experts in the field. I will address the biblical, the historical, and the role of theology in shaping one's view of inner healing. Furthermore, although each chapter of this dissertation addresses a specific area in order to answer the question. There may also be a certain amount of back-

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[46] Barker, *Discovering the New Paradigms of Success*, 46–53.

[47] Venter, *Doing Healing*, 34–51.

[48] Krister Stendahl, *Paul Among Jews and Gentiles* (Philadelphia, PA: Fortress Press, 1976), 65.

and-forth movement between the chapters, in order to connect the main topic/themes. There might be an overlap of ideas, as some may be partially addressed in one chapter, and then fully addressed in another. This in turn informed the focus of each chapter, namely: ministry focus (chapter one) which explores the background of the researcher and the context of the research. The experience in both secular and spiritual spheres. In addition to the spiritual autobiography, various elements of the contextual analysis also contributed to the overall theme and thesis for this whole dissertation. A discussion about various affecting factors, these are covered to give a better-informed decision as to the ministry focus for this project.

Biblical view (chapter two), discussed People who are discipled over a period of time have a better outcome when it comes to inner healing then people who receive a once off prayer for inner healing. Discipleship through prayer, prophetic activation classes, Christian living classes, personal devotion, Bible study, and preaching play an important role in inner healing. It helps to heal emotional reactions and painful feelings. In Jesus' ministry, He healed many people and showed that inner healing is a very important aspect of the process of becoming whole. He portrayed the need to bring wholeness to the body, inner being and the spirit. An inner healing program in church should bring healing to individuals who are spiritually obsessed, seriously wounded, and seriously broken. It provides an important avenue of rebuilding the foundation of converts or new believers to ensure effective discipleship growth. In Jesus' ministry as outlined in the Gospels, Jesus did not convert people, He discipled them. Jesus shared meals, life and teachings with individuals. Jesus commissioned His disciples and that is to mean all of us to do the same in gospel of John chapter fourteen, the gospel according

to Mark the sixteenth chapter and the gospel of Matthew the twenty-eighth chapter. Churches thus need to focus on making disciples and not converts. People who are discipled in inner healing have a better outcome to be healed and keep their healing.

Historical view (chapter three), The eighteenth and nineteenth centuries were indeed two important eras as far as inner healing and discipleship (IHD) were concerned. Different movements rose through the activities of revivalists, with the most notable ones being the Methodist Movement, Holiness Movement, and Pentecostal Movement. Notably, all the religious activities done during the revivals and by the movements revealed that there was effective use of inner healing discipleship programs such as biblical teachings, prayer, counselling, personal devotion, preaching, prophetic activation, and Christian living. The revival works of John Wesley made significant use of these IHD programs and contributed to the emergence of Pentecostalism. Wesley is mostly linked to the establishment of Methodism and the Holiness Movement. The Wesleyan brothers were the forerunners of the Holiness movement, which later integrated with the Methodist movement. His notable contributions to Pentecostalism were mostly through the second work of grace. Another important revivalist in this endeavour is Charles Finney, whose Second Awakening made significant contributions to Pentecostalism. His religious activities in this awakening were part of the theological basis of Pentecostalism. Charles Finney's biblical teachings revolved mostly around salvation and Holy Spirit baptism. He was also concerned about repentance that brings about healing. Finney showed the importance of faith and sanctification in attaining perfection that caused divine healing.

Notably, Finney and Wesley both perceived salvation as a continuous process of sanctification, which acted as a base for Pentecostalism. While Methodism laid the theological ground for Pentecostalism, upcoming revivals like the Holy Spirit baptism of Agnes Ozman during the late nineteenth century and the later Azusa Street Mission provided the practice and behaviour of the Pentecost. The Azusa revival acted as the actual breeding ground for Pentecostalism. These revivals involved extensive works of the Holy Spirit which saw many getting healed, saved, and baptized. There was a lot of praying, preaching, prophetic activation, and increased Christian living among others. Hence, they marked by uncountable inner healing discipleship programs that brought many to salvation and health, thereby causing a religious wave that had not been experienced before that gave rise to Pentecostalism.

Theological view (chapter four), discusses how healing is not a new concept in Christianity. One of the fundamental beliefs of Christianity is that God heals and restores broken hearts. Inner healing is not only biblical, but a vital element for people focused on attaining maturity in their walk with God. Spiritual healing, which is the divine work by God through the Holy Spirit to free people from the emotional effects of heartbreaking experiences, has extensively been documented in the Bible. Various biblical theologies support the argument that people who get discipled for an extended period achieve optimum outcomes with inner healing compared to those who receive a single prayer for healing.

Theologies of healing, suffering, and miracles offer adequate explanations as to why Christians should remain devoted through constant prayers and guidance by apostles and pastors to attain inner healing and maturity in Christ. It is also evident that the church

has incorporated discipleship and internal healing in catechism theologies such as creed, catechism, and doctrine because they are founded on the gospel. Additionally, the healing actions of Jesus Christ and Jesus's final commission to His followers to save, heal, and disciple mirrors the role of the church to promote discipleship and healing missions. A Wholistic Charismatic Theology needs to be implemented in discipleship programs that promote the fullness of the gospel which reflect that our God is so in love and is concerned with people's well being in body, soul and spirit.

Interdisciplinary (chapter five) of how my background, biblical, historical and theological understanding came to compare and contrast with secular inner healing models. Discipleship for inner healing can only be achieved when Humanity understand that we are sons and daughters of the most-high God. This allows us to understand that we are heirs with Christ and have been fully redeemed to have a sound mind and full inner peace. This reflects the nature of our loving Father who always wants us fully redeemed, fully restored and fully healed. Inner healing is then seen as Father God's heart towards His children and thus we ask and claim His full healing. We need to understand that different people take different amounts of time to heal and it all depends on how deep the wound is and how willing the believer is to allow the Holy Spirit to treat their wound. Often, we feel condemned, and this is contrary to what the Bible says about those who are born again: "therefore, there is now no condemnation for those in Christ Jesus" (Rom. 8:1) Thus, there is a need to implement the process of Wholistic Charismatic Theology in discipleship with the full revelation of the gospel in order to achieve true inner healing.

The project inner healing discipleship (IHD) program (chapter six) and conclusion. This project tested the effectiveness of an online inner healing discipleship program using a qualitative case study research model that combined grounded theory and phenomenological research modalities. I collected and recorded the data from a comparison of pre-tests and post-tests, online forums and an in-depth after-program questionnaire from participants. I examined the data for emergent themes, then coded and organized them to produce a meaningful description of the findings revealed by the study.

# CHAPTER ONE

# MINISTRY FOCUS

In retrospect, I conducted a contextual analysis and spiritual autobiography to recount important events of my spiritual journey and to analyze different aspects of ministry respectively. In this chapter, I will attempt to prepare a synergy of the pertinent issues elucidated in both my contextual analysis and spiritual autobiography. This comparison will support my standpoint that my spiritual journey has chiefly been contingent upon the different contextual experiences I have had thus far.

In hindsight, my spiritual background has been a fascinating one. Growing up in a Muslim-dominated society, I had to learn how to blend within this religion. I had to learn how to remain steadfast in my Christian faith albeit the dominance of Islam in Egypt and Kuwait where I grew up. It is noteworthy that my family and friends were the primary source of motivations during my earlier life in Egypt and Kuwait. To some extent, the religious life that my parents endeavored to lead was also an integral influence behind my spiritual growth. Despite growing up in a Christian family, I was always inquisitive as regards to the religious and cultural practices of others by visiting monasteries, churches, mosques and museums. I believe that these explorations allowed me to gain a deeper insight of how to respect other cultures and religions. Nonetheless, the turning point of my life occurred when my family relocated from Egypt to Australia. This series of events

resulted in both positive and negative memories surrounding various aspects of my life such as education and social life.

I have had various role models in my life. With regards to education, my academic success is credited to my parents. They have been the impetus of my intellectual upbringing during my childhood, adolescence, and adulthood years. For instance, they ensured that my sister and I attended some of the best private schools during my childhood. Further, they also encouraged higher education in Australia. It is noteworthy that both of them possess the relevant academic qualifications in their respective professions. As such, I learned from their experiences on how to maneuver the perplexing life that most students encounter during their collegiate life. In addition to academics, athletics was an active part of my life. Specifically, my high school years were essential building blocks for the development of my sports capabilities. It is during this stage that I encountered individuals with a passion for athletics. This experience developed my aptitude for sports to the extent of engaging in competitive sports such as table tennis and soccer.

Viewed from a theological perspective, knowledge and understanding are both the outcome of an individual's proximity to particular practices and revelations that occur within a specific context. Therefore, such knowledge and revelation are not entirely dependent on the conventional academic lines.[1] In addition to the contextual significance, individuals might also experience unprecedented transformation, self-discovery, and fellowship with other believers if they share their personal stories within covenantal companionships. It follows that the critical practices of contextual analysis and spiritual

[1] Bonnie J. Miller-McLemore, *Christian Theology in Practice* (Grand Rapids, MI: W. B. Eerdmans, 2012), 230.

autobiography, which reinforces the individual's life by demonstrating the way the particular experiences and events become apparent through personal stories shared within the broader contexts.[2]

Religion is another area that developed significantly because of the input of various role models. My family background was instrumental in shaping my religious affiliation. Being raised in a family that was strictly Coptic Orthodox, I had to learn the practices and belief system of this denomination. The religious affiliation is attributed to the religious leaders that I met while serving in the church. It is through this experience that I learned the elements of worship, assembly, selflessness, and prayer to mention a few. Coincidentally, I also met some of the religious leaders that I interacted with in Egypt while in Australia. This continued interaction enhanced not only my social life, but also my spiritual growth while in this new setting. It was comforting to know that there was someone that I could go to for spiritual guidance.

The effects of these experiences have been far-reaching both positively and negatively. Viewed from a positive perspective, these experiences have impacted me by excelling academically and spiritually, and being a role model to others, particularly those who migrated to Australia. My experience is used to inspire others about how to approach life in a new environment. It is also worth noting that these events created a platform, which introduced me to my soul mate whom I married and started a family. Equally important, I have been able to excel professionally because of these experiences. This platform has allowed me to support my family, friends, and colleagues.

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[2] Lisa M. Hess, *Artisanal Theology: Intentional Formation in Radically Covenantal Companionship* (Eugene, OR: Cascade Books, 2009), 20.

Nonetheless, some of these experiences have also had a negative impact on my life. For instance, these experiences influenced me to become extremely self-centered and self-reliant since I grew up in an environment in which I had to depend on myself. To some extent, this self-centeredness led me to believe that most of my achievements occurred through my efforts and input. I also became judgmental because of this self-centeredness since I would gloat on those who had not achieved per my standards. Although deep down I knew that God helped me to accomplish the things that I was proud about, I still thought that they were the outcomes of my efforts.

It is interesting to note that the most substantial impact of these experiences was in my ministry. Living in different settings improved my strength and ability to overcome various challenges in life. Building on this strength, I was called by God's grace to build not my kingdom but God's kingdom. Further, the ability to be self-reliant also allowed me to commence the ministry with little external help. I believed that being a minister of God required me to be an embodiment of strength and courage to those that I served. Coming from a Muslim-dominated society also meant that I would be able to profess my faith to non-believers without the fear of persecution. I also became open to new supernatural revelations that were unfamiliar, which is attributed to relocating multiple times during my childhood and adolescent years. These events allowed me to become more open to new challenges and experiences that were encountered during my ministry. This openness was crucial during baptism in the Spirit, which ignited a hunger for the spiritual life and I accepted Christ into my life. In my Spirit baptism, I soon discovered that Christ is not only a Savior, but He is a healer and miracle worker. Looking back, I can affirm that my life itself was a miracle since I had encountered numerous hurdles, but

still by the grace of God became triumphant. As a whole, these experiences and revelations have been integral in transforming my life and ministry.

To this end, I am still in the process of being transformed into His image. From a spiritual perspective, my life experiences continue to shape the understanding of the supernatural and divine love of God. My spiritual backdrop continues to progress since I can now affirm that God communicates and interacts with believers supernaturally. Intellectually, I have been able to progress in a manner that I can discern between issues or aspects that are difficult to understand from a layman's point of view. It becomes clear that there is no possible way to explain my faith using logical interpretations.

Socially, my knowledge of civics has transcended from the understanding of interpersonal interactions based on achievements. Instead, I continue to embrace social equality based on the standpoint we all come into this world as equals. God has a plan for everyone; thus, there is no need to judge individuals based on their social status in the society. Moreover, I have gained wisdom to refrain from any practice that might harm my family. This way, I do not allow the opinions of others to influence the love and understanding that my family and I have inculcated among each other. Pastorally, I have earned the respect and trust of those that I serve despite not undergoing ordination to become a pastor, officially. My role as a leader has been to provide a pathway through which the people that I serve can express their problems. As a minister, God commissioned me to spread the good news about His kingdom and give room for other people to become disciples of Christ.

Various changes in the ministry have occurred over the years. The first aspect of this evolution is the non-denominational aspect. While some denominations continue to

stick to their traditional practices, other believers have chosen to transcend beyond these beliefs and walk according to the Spirit of God. Additionally, I have also been able to embrace the multilingualism in my ministry. The fact that I come from an Arabic-speaking background does not deter me from ministering in English. Equally important, I am also able to preach in Arabic for the audiences that lack proper command of English. In my view, multilingualism has become a notable manifestation of changes in the ministry.

Importantly, I have come to learn and appreciate the diversity in gender in today's ministries. Unlike the familiar male-dominated societies, the current face of ministering is contingent upon the participation of both sexes. For instance, my wife and I minister together every week via a live ninety-minute healing program where we interact with millions of people who speak Arabic around the world. Perhaps this practice accentuates the idea of introducing feminism in religion as proposed by Messina-Dysert and Ruether. This practice has become increasingly popular even in societies that face cases of male domination. The digital world has offered women's voice particularly in societies where they encounter challenges that emanate from the patriarchal structure. It follows that various forms of digital media provide women to express their ideas, shape their communities, and claim their power in religious roles where men assume most of the power.[3]

At the moment, the type of ministry model that is being shaped is a unique type of ministry model. It is unique in the sense of its emphasis, specifically on the healing and deliverance aspects of the human soul. The healing manual I use in the ministry has been

[3] Gina Messina-Dysert and Rosemary Radford Ruether, *Feminism and Religion in the Twenty-First Century: Technology, Dialogue, and Expanding Borders* (New York, NY: Routledge, 2016), 9.

developed over the last four years through my weekly teachings through the television ministry. This model of ministry is very much involved with the human being as a whole; it places great emphasis on the spirit, soul, and body of each individual. It is purely God's grace and how He shaped me from a very young age, also how I went through a rigorous upbringing, achieved academic excellence and was then uprooted from that context into a very unfamiliar supernatural environment.

The grace of God has been the trigger effect for my desire to accomplish this ministry. It is through His calling that I was able to begin this ministry and God has willed for me to accomplish it. It is a significant challenge, especially given my upbringing, the context that I used to minister in, and even my professional life; which had all culminated into a person who was not open to the supernatural things of God. Nonetheless, the challenges are whether to continue with the religious context in which I was accustomed to or to accomplish God's purpose of calling me. My primary objective is to let people realize that God has the power to heal, deliver, and free people from various challenges that they currently face.

The model of ministry is to have various impacts on the society. Through collaboration with other ministries, this model has been valuable in extending the gift of healing to people who had otherwise lost hope. In addition to its impact on the Australian society and the Western culture in general, this model has also had a significant influence on the Arabic speaking world. The model is one among many that continues to profess the Word of God in a society where Christians are highly vulnerable to religious persecution. Another outcome that I can trace to this model of ministry is the practice of delivering God's Word to the people rather than having to wait for them to come in

search of the Word of God. This process has offered much convenience to the believers and has transcended the conventional practice of having to wait for people to come to church to listen to the Word of God. With this in mind, the following section will evaluate the key aspects highlighted in the contextual analysis.

## Contextual Analysis

In addition to the spiritual autobiography, various elements of the contextual analysis will also contribute significantly to the overall theme and thesis of this chapter. The rationale here is to identify several background factors that have shaped my spiritual journey to the current ministry. Various avenues are used including television, Internet, and social media platforms to accomplish the objectives entrusted to me by God. In addition to the electronic media, I also lead a ministry in Sydney, where I minister to people face to face. The rationale for the techniques mentioned above is to reach people with a different understanding of the supernatural realm, demographics, and backgrounds. It is of note that my ministry relies on television avenues to reach distant audiences located in the Arab-speaking countries.

The goal is to reach as many people as possible including those that have no access to satellite platforms, social media, and the Internet. As mentioned earlier, the digital media also facilitate gender equality and diversity in the ministry's activities. Various forms of digital media offer women opportunities to express their ideas, shape their communities and claim their power in religious roles where men assume most of the power.[4] Further, the majority of the ministries have begun to tap into the potential offered

[4] Messina-Dysert and Ruether, *Feminism and Religion in the Twenty-First Century,* 9.

by the digital platforms. Members can stay connected, get updates on events, and check-in regularly.[5]

In addition to distant audiences, my ministry also ensures that it serves the local community through outreach programs characterized by outreach meetings and seasonal festivals including the mind, body and spirit festivals that occur in Australia and its environs twice a year. The design of these outreach programs is in a manner that intends to serve different roles. The outreach is merely a way of faithful obedience to God's calling regardless of the bearing that it might have on the spiritual outcomes of the recipients. On the other hand, spiritual outreach does not attempt to accomplish the results of social programs. Rather, they act as a platform for bringing people to faith.[6]

The demographics of my audiences consist of individuals from different settings. According to Woolverton, it is imperative for a ministry to learn the way it can serve cross-cultural audiences. Some of the disparate groups in our churches today include the young and old, males and females, as well as different races. Therefore, the ministry should learn how to attend to the needs of these disparate groups. Ministry leaders should also ensure that the overall mix of the church reflects the different people and cultures.[7] Nonetheless, the ministry does not take much significance in people's demographics since individuals from diverse backgrounds might require healing. I try to make it possible for people to reach my ministry, be prayed for and experience the grace of God

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[5] Kenneth Lillard, *Social Media and Ministry Sharing the Gospel in the Digital Age* (Raleigh, NC: Lulu Press, 2010), 123.

[6] Heidi Rolland Unruh and Ronald J. Sider, *Saving Souls, Serving Society* (Oxford, NY: Oxford University Press, 2005), 138.

[7] Gary Woolverton, *Church Ministry by Design: Designing Effective Ministry for Tomorrow's Church* (London, UK: Tate, 2011), 219.

free of charge, at all times. I am also able to reach people from different economic backgrounds through the elimination of financial barriers in the context of the ministry. Further, I utilize various demographic constructs that include education, employment, ethnicity, and age.

Ethnicity is one of the demographic elements that resonate during my ministerial work. There are over twenty-eight different Arabic-speaking nations in the world, each with a different cultural context, expectations and experiences. Although it might be difficult to manage or minister in a multicultural ministry, it might be one way of God's plans to teach us how to learn and accept other individuals from different cultural backgrounds. Therefore, cultural differences are inevitable in the ministerial work. The ministry reflects a cultural diversity of various representations and groups from different parts of the world owing to the location of the ministry. In particular, the English- and Arabic-speaking countries are host to the majority of the people that we minister to. They consist of people of second or third generation Arabic descent or predominant Arabic speakers who reside in Western countries.

It is also worth noting that the ministers who serve these congregations come from different parts of the world such as Australia, South Africa, Europe, and Asia, which resonates well with the society that we live in as regards the diversity of ethnicity in the Australian society. Furthermore, we are fortunate that our volunteers come from a broad spectrum of ethnic groups. The significance of such representation is that such people can understand the needs of their respective ethnic groups as well as their cultural settings and contexts. Importantly, these volunteers can minister to those people in love and the power of the Holy Spirit.

I attempt to allocate the people to serve others of the same ethnic group where they express their needs through various channels within the ministry. The underlying assumption here is that such ministers will be in a better position to understand their needs and their challenges since they speak the same language. In some cases, the minister might have tribal or family connections with the people that my ministry serves, which increase the ability to relate to them at a more personal level. For instance, there are many different tribes in the one nation with varying dialects in different parts of the country. These different groups of people in such societies have varying gender and cultural boundaries within their tribe lines. Regardless, I must ensure that our ministry serves them accordingly in tandem with both their cultural and personal needs.

Another important demographic construct work is education. In the context of the demographic, many women and children are not able to read or write. They rely solely on being able to listen to the programs and speak via social media or other forums to seek their healing requests and concerns. On so many different occasions they can only be contacted verbally via telephone or social media. People who can read and write have the option of being given more training and education through the ministry modules available on the ministry website and the platforms used through the Christian Arabic channel. My ministry has online programs for people with higher levels of education who can read and write. We have different modules available where they can learn about physical, soul or spiritual healing. People can register on the website and attend online training courses; they can also request to enroll in forums where they can interact and send questions. I have dedicated volunteers to answer their questions one on one, and teach them whatever they are seeking.

It is noteworthy that the present status of the ministry shows some strengths and weaknesses. Viewed from the positive standpoint, it is evident that the ministry has benefited significantly from the advancements in technology as characterized by the integration of digital media to inculcate collaborations between the congregation and the ministers. To some extent, these advancements have also eased accessibility to different locations as characterized by the presence of different cultures in areas that are not their places of origin such as Arabic speaking people in Australia. These technologies allow the ministry to reach congregations that were previously inaccessible due to geographical or network barriers. The ministry can reach different types of audiences globally in this cultural and geographical context. It follows that this functionality provides a practical and efficient way of evangelizing.

Despite the benefits mentioned above, sometimes the ministry incurs significant costs attributable to broadcasting its services through the television avenues. In consequence, this issue instigates the need to solicit the services of volunteers who work effortlessly to ensure that the ministry continues to serve the audiences. It is a very positive thing that the ministry has a local arm, but at the same time has a global and online outreach. Again, this massive ministry opportunity results in the need for more ministers, volunteers, finances, and resources. The most apparent problem in this context is the lack of proper training for the team of ministers. The group requires training and mentorship to ensure that they are open to minister to the people that we serve with the most wholistic approach.

## Discussion

In principle, identifying the cultural and contextual elements in our present world that shape or condition our spirituality should be straightforward enough. It follows that bringing together the spiritual and contextual antecedents could be a critical building block for confronting our doctrinal transmission and content. In practice, this convergence should play an integral role in facilitating a more efficacious ministry since it allows the believer to focus their expression of belief in a manner that would have a significant bearing on the level of conviction among their listeners.[8]

A variety of levels in our contextual background can assist people to find meaning in life. Things like desires, jobs, interests, family, and friends could have a direct bearing on the spiritual path of believers.[9] Moreover, the pursuit of personal goals assists people to find meaning in their spiritual journey. Identifying with a particular community, ethnic group, or nation could also provide a valuable platform to build on one's spiritual goals. Therefore, there is a spiritual meaning at the most fundamental and transcendent level. It also appears that the deepest and broadest form of connectedness develops within the spiritual level. It is the only form that can sustain believers through the trials and tribulations of mortal existence since it transcends the social situation, personal circumstances, and the material world of believers.[10] Looking back, there are several areas of convergence between the spiritual autobiography and contextual analysis.

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[8] Paul O'Callaghan, "Cultural Challenges to Faith: A Reflection on the Dynamics of Modernity," *Church, Communication, and Culture* 2, no. 1 (2017): 30.

[9] Richard M. Eckersley, "Culture, Spirituality, Religion and Health: Looking at the Big Picture," *Medical Journal of Australia* 186, no. 10 (2007): 54.

[10] Eckersley, "Culture, Spirituality, Religion and Health," 54.

*Financial Background*

Living in different contexts has allowed me to interact with people from different walks of life. One does not have to be wealthy to be a believer or to receive God's word. This situation reminds me of the time when my family was undergoing economic hardship in Kuwait after my family's business closed down so much so that we had to return to Egypt. Yet, we remained steadfast in our spiritual faith, and we found adequate support in the Coptic Orthodox Church. Building on this experience, I believe that my ministry should be one that focuses on people regardless of their financial background. Besides, this practice is in accordance with the Word of God in the Scriptures. For one, poverty is a fact of life in spite of the contextual background of the individual. In fact, God appears to understand the condition of the plight of the poor in society. It follows that He directs all humanity to have an equal share of the earthly resources since the fullness and the abundance of the earth is all his (Ps. 24:1). The Lord also promises the kingdom of God for those who endeavor to serve those of humble means in the society.

> Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Matt. 25:31) NLT.

On the other hand, being wealthy does not hinder one from serving the Lord. In fact, the Bible cites many men of God as being wealthy including Solomon, Abraham, and Job. The Scriptures also reaffirm that "the house of the righteous contains great treasure, but the income of the wicked brings ruin" (Prov. 15:6). Additionally, "when God gives someone wealth and possessions, and the ability to enjoy them, to accept their lot and be happy in their toil—this is a gift of God" (Ecc. 5:19). To this end, many believers have

acquired wealth from God in many ways and they use it to facilitate God's ministry and to support the church.[11]

Evidently, there is a need to acquire the right perspective in my ministry whether I am serving the wealthy or those of humble means in the society. What we have is not essential since everything belongs to God. The fundamental thing is what possesses us.[12] Having enough resources to accomplish what God has sent me to do through my ministry is the true meaning of prosperity. A person's spirituality is not contingent upon the amount of wealth that they possess. Instead, the true extent of spirituality is to have contentment in every situation. As the Apostle Paul puts it, "I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want" (Phil. 4:12). Although Paul experienced times of abundance and conditions of poverty, these experiences did not affect his spirituality. God's desires are for human beings to have resources to meet their needs and to accomplish his commands.[13] Building on such insights, my financial background or that of the people that I serve through ministry neither limited nor enhanced the ministry and God's commission for me to carry out the ministry. He is the provider and will always meet our needs.

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[11] Bill Bright, *The Joy of Dynamic Giving: Investing for Eternal Blessings* (Colorado Springs, CO: Victor, 2005), 93.

[12] Bright, *The Joy of Dynamic Giving*, 93.

[13] Bright, *The Joy of Dynamic Giving*, 93.

*Ethnicity*

My background has also equipped me with the ability to interact with people from different ethnicities. It is worth mentioning that the constant relocation from Kuwait to Egypt as well as from Egypt to Australia has increased my exposure to different cultures and ethnicities. Such exposure has made it possible to serve people from different ethnic backgrounds. I draw my inspiration from Paul's letter to the Romans. At the time, the disunity of the Romans, Gentiles, and Jews worried Paul. All these factions claimed to practice Christianity, yet they disagreed amongst each other along ethnic grounds. In part, Paul's letter attempts to motivate these Christian groups to live in harmony albeit their tribal affiliations. He wanted them to unite to serve the Lord.[14]

In particular, Paul urges all these factions to "accept one another, then, just as Christ accepted you, in order to bring praise to God" (Rom. 15:7-9). Jesus' act of healing individuals from different ethnic backgrounds also inspires the healing ministry. For instance, Jesus healed the centurion's servant regardless of the ethnic differences between the two (Matt. 8:5-13). For Carter, such actions reinforce the supremacy of God across all cultures and ethnicities.[15] Similarly, the Scriptures also portray Jesus' actions of healing the Canaanite woman's daughter from possession (Matt. 15:21). It appears that the overarching prerequisite for healing is one's faith rather than his or her racial categories of those who seek ministerial services.[16]

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[14] Alvaro L. Nieves and Robert J. Priest, *This Side of Heaven: Race, Ethnicity, and Christian Faith* (Oxford, UK: Oxford University Press, 2007), 19.

[15] Warren Carter, *Matthew and the Margins* (Wilmington, DE: Baker Academic Division, 2005), 200.

[16] John B. Daniels, *The Wonder of God's Love* (Portland, OR: Multnomah, 2011), 16.

Therefore, racial categories are a pattern of our world, and they demand conformity just like the Gentile and Jewish cultural patterns were an integral part of the Roman culture. In my ministry, like in Paul's plan for the early church and Christ's act of healing people from different ethnic backgrounds, I endeavor to serve people from all ethnicities. Accordingly, my contextual background has allowed me to accomplish this objective. For instance, my extensive encounter with the Arabic culture has provided a foothold to extend my ministerial services to these regions, a move which many Christians might eschew.

*Age*

In life, I have been able to interact with people from different ages at different stages of my spiritual journey and my contextual background. Thus, I acknowledge age differences in my ministry. On the one hand, I had to interact with peers from different grades while in school. Here, age differences did not prevent me from interacting with peers from upper and lower grades. On the other hand, my ministry seeks to serve individuals from different ages. I endeavor to avoid the connotation that healing is only suitable for adults or the old. Instead, I also acknowledge the importance of children in my ministry. I draw this inspiration from Christ's instructions where he states, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these" (Matt. 19:14). Accordingly, everyone has a role to play in the body of Christ regardless of their age.[17]

[17] Catherine Brown, *Kingdom Building: Realising Vision and Developing Leaders*, 2nd ed. (Ayrshire, UK: The Transparent Publishing Company, 2014), 232.

*Education*

Education is another demographic area of convergence that I have been able to deduce from my spiritual autobiography and contextual analysis. I have been exposed to various educational contexts akin to my diverse cultural background. This experience shaped my perspective towards education. Nonetheless, I did not allow such exposure to change my view of those who have not had adequate education in our society. For instance, I used to interact with people from different educational backgrounds throughout my childhood, high school, and collegiate years. In turn, I saw the need to incorporate these practices into my ministry. When serving the people, I do not let their educational background influence my ministerial services to them. There are many people who I ought to serve who exhibit high levels of illiteracy. The majority of these individuals are women in the Arab world. Hence, I utilize my educational background as well as the understanding of different dialects to devise appropriate training and educational programs for this group.

Many Christian scholars and authors have also underscored the importance of considering the educational background of the recipients of various ministries. For instance, Toby observed that it is imperative for educated Christians to utilize their capabilities and skills to establish learning centers for illiterate Christians and particularly adults. In this process, educated ministers can teach those they serve how to read and write as well as use this process to spread their ministerial objectives such as healing. It follows that the responsible ministers should use the Bible as the main text in addition to other Spirit led training modules to reflect the needs of the identified recipients.[18] In

[18] Dipo Toby Alakija, *Mission and Outreach Ministries: Christian Education* (Ogun, Nigeria: Calvary Rock Resources, 2015), 20.

practice, the benefits of these educational and training programs are wide-ranging. For one, they could assist the recipients to learn how to read the Bible and also be open to the revelation of the Holy Spirit. This benefit has been achievable mainly through the Christian Arabic channel. My ministry has been able to reach out to illiterate recipients in the Arab world and equip them with the relevant skills that they can use to read and interpret the scriptures. Moreover, these programs have been crucial in shaping the capabilities of future ministers. In turn, these ministers have been integral in assisting the ministry to circumvent the difficulties encountered in serving a multi-cultural group.[19]

In addition to meeting the needs of the illiterate recipients, I have also been able to use relevant strategies to assist in meeting the educated followers. There are specialized online modules that allow the educated followers to engage in various activities such as forums and enroll for training programs to mention a few. According to Toby, such platforms might assist the educated followers who are yet to acquire employment opportunities to serve as ministers and other critical people in the ministerial process.[20] As such, my educational background has been integral in shaping the educational needs and capabilities of those served based on my experience and contextual exposure.

*Employment*

Just as the financial background mentioned earlier, my ministry does not discriminate against the people served on the basis of their employment status. The ministry is accommodative for both the employed and unemployed individuals. In many

[19] Alakija, *Mission and Outreach Ministries,* 20.

[20] Alakija, *Mission and Outreach Ministries,* 15.

ways, this service is illustrative of both my spiritual and contextual background. During my earlier years in Kuwait and Egypt, I interacted with many unemployed individuals, particularly in the church. Although still in the early years of my spiritual development, I realized that it is not obligatory to have a job to serve the Lord or to receive His favors therein. During my contextual experiences, I also encountered different individuals who endeavored to serve the Lord without having any formal employment. For instance, this situation was manifested during my early collegiate years. The majority of us had no job but we continued to serve God in our respective denominations. Therefore, my ministry reflects this convergence by acknowledging both the employed and unemployed individuals.

In this ministerial area, I draw my inspiration from the Scriptures, mainly through the story of Jesus and the twelve disciples. For instance, the disciples left their respective jobs to minister for Jesus. The majority of these disciples had jobs that they used to sustain themselves including carpentry, fishing, and tax collecting. While some of these jobs were lucrative, they did not hesitate to leave them and follow Jesus in His ministry, a process that involved numerous risks such as persecution.[21] Furthermore, some of the Old Testament prophets also reiterated the need to have unwavering faith even during tribulations such as unemployment. For instance, Habakkuk advises his readers that "though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the LORD, I will be joyful in God my Savior" (Hab. 3:17-18). Perhaps this passage might act as an encouragement to those that did not

[21] C. David Jones, *The Apostles of Jesus Christ: Thirteen Men Who Turned the World Upside-Down* (Bloomington, IN: Xlibris Corp., 2010), 1.

have a sustainable means of meeting their needs not to lose hope and faith in God. Moreover, Deuteronomy also asserts that "if anyone is poor among your fellow Israelites in any of the towns of the land the LORD your God is giving you, do not be hardhearted or tightfisted toward them. Rather, be open handed and freely lend them whatever they need" (Deut. 15:7-8). Here, God is instructing His chosen people to assist their counterparts who live by humble means and by extension, the unemployed or those without sustainable jobs, in the society.

I plan to utilize my experience with both the unemployed and the employed to serve them equally during my healing ministry. Notably, healing does not recognize the person's level of employment akin other demographic factors. Instead, many factors like faith, love and hope determine whether the individual will receive healing or not. Perhaps Jesus' miracles could also provide perspective on this issue. The majority of the healing miracles that Jesus performed involved individuals from humble backgrounds, which indicates that they either had no jobs, or they worked under unsustainable conditions. Yet, Jesus served them equally akin the wealthy and employed in the society.[22] The Scriptures show that Jesus did not draw the line between the two. For instance, he healed an official's son in Galilee (Jn. 4:43-54) and went ahead to perform an array of healing miracles to those who lived by humble means in a society such as the paralytic man who was lowered down from the roof (Matt. 9:1-8). The healing ministry of Jesus could also serve as a critical point to draw inspiration as regards the aspect of helping the unemployed in society.

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[22] E. Keith Howick, *The Miracles of Jesus the Messiah* (St. George, UT: WindRiver, 2003), 174.

*Geographic Convergence*

Another area of convergence between my spiritual autobiography and contextual analysis is the relationship between the different geographical contexts, which I have experienced to date and the manner in which they have influenced my faith as well as the ministry model. As earlier mentioned, my life has revolved around different geographic contexts. Some of which have involved living in contexts dominated by other religions such as Islam. As such, I have learned to adapt to different settings. In turn, this experience has allowed me to develop a diverse ministry model that can adjust to different geographic contexts.

The ministry reaches out to many different types of Arabic-speaking people in different countries and locations. Being a televised ministry, it has an audience in different countries and from diverse ethnic backgrounds that speak different dialects of Arabic and have different understandings of the supernatural power of divine healing. By being constantly on the move across different countries, I learned to improve my knowledge of how various Christian denominations practice their faith. In fact, I noticed a significant difference between how Christians practice their faith in the Arab world such as Kuwait and Egypt and the westernized contexts such as Australia and the United States. The latter adopts a more liberal approach to Christianity compared to the former context. Nonetheless, all these different Christian families worship the same God albeit the significant differences in the geographic contexts. I have been able to instill these insights into my ministry model. There is no geographical location for the ministry apart from the local studio in Sydney where we attend every Wednesday night and through the Internet, uplink broadcast our program via the headquarters of a global Christian channel

in Los Angeles, California. From there, thirteen satellites broadcast live our programs across different regions around the world.

Building on the Scriptures, I identified various instances that can reflect on how the geographical context of a believer could influence their spiritual path. For one, I draw my inspiration from the case of Phillip the deacon and apostle. He ministered in various geographical contexts including Samaria and Ethiopia. In fact, all these missions were successful as characterized by the conversion of the Ethiopian Eunuch as well as the Samaritan conversion.[23] Similarly, Paul notes, "Of this gospel was made a minister according to the gift of God's grace, which was given to me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ" (Eph. 3:7-8). Accordingly, it appears that the primary objective of ministries is to align different cultures and geographic contexts to the kingdom of God.[24]

[23] Babu Immanuel Venkataraman, *ICNT: Acts of the Apostles: An Exegetical and Contextual Commentary* (Minneapolis, MN: Primalogue, 2016), 98.

[24] R. Zarwulugbo Liberty, *Growing Missionaries Biblically: A Fresh Look at Missions in an African Context* (Bloomington, IN: iUniverse, 2012), 110.

# CHAPTER TWO

# BIBLICAL FOUNDATIONS

People who are discipled over a period of time have a better outcome when it comes to inner healing than people who receive a once off prayer for inner healing. Most times those who receive inner deliverance and healing ministry are not usually discipled on ways to stay free after ministry and hence fall back into their old ways of life. This highlights the importance of teaching and training individuals on ways to maintain their healing.

The second part of the Great Commission in evangelism entailed making disciples in every nation of the world as stated in Matthew 28:19. This is how God's plan for the unconverted is entirely fulfilled. The convert must be made into a disciple. Jesus did not convert people, He discipled them. He shared everything including His teachings, meals, and life. As the teacher Jesus prayed in John the fourteenth chapter and confirmed what He did in Mark the sixteenth chapter. He commissioned the church and His disciples to do the same in Matthew the twenty-eighth chapter. Currently, many evangelists focus on making converts not disciples whereas they have been commissioned to make disciples; hence, this is a major problem. People who are discipled in inner healing and go through a program of discipling have a better outcome to be healed and keep their healing.

Individuals who need to be liberated must be guided about inner healing as well as restoration.[1]

Disciples are followers whereas converts are entrants who might just sit and look. Disciples are people who will participate while converts will only receive ministry. Most churches are full of converts.[2] When a follower follows the evangelists or other ministers of a church, they observe them, study the way they walk and pursue them. Conversely, when converts become disciples, this plays a key role in maturation of the church, which starts to successfully fulfill its mandate on earth.[3] In addition, it is only people who successfully become and continue to be discipled so that they can fulfill their calling in the Kingdom of God. Discipleship entails systematic coaching, training, and teaching until an individual is firmly grounded in their God given calling. Currently, many individuals are loosely affiliated and self-identified believers. They do not actively practice being followers of Jesus Christ in mission and relationship. In his research report on the condition of the Church in 2016, Barna stated that although most Americans identify as Christians and acknowledge that religious faith is very critical in their life, the huge numbers belie the smaller number who habitually practice their faith.[4] Barna utilized the phrase "practicing Christian" as a description of self-identified believers who attend religious services about once per month. The author posited that faith is significant in such people's lives. Churches fail to focus on teaching and training their members on

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[1] Teresa Muñoz, *Inner Healing Peace on His Way: Biblical Guide to Restoration of the Inner Child* (Costa Rica: Webmaster, 2012), 41.

[2] Giovanni del Autore, "Christ Needs Disciples, Not Converts," University of Phoenix.

[3] del Autore, "Christ Needs Disciples, Not Converts."

[4] David Kinnaman, "Barna Research Report on the State of the Church 2016," Barna, https://www.barna.com/research/state-church-2016/#.

ways to maintain their deliverance.[5] There is a need to train people on spiritual warfare and how to forgive quickly. They should be assisted to set goals and offered one-on-one instruction to encourage them to fill their lives with the holy things of God such as fellowship, sermons, and worship. It is important to instruct them on the relevance of a strong relationship with Jesus Christ, the Holy Spirit and Father God and the magnitude of fellowship with other believers. Churches need to focus on making disciples not converts.

John 14:12-14 states, "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to the Father". Verse thirteen states, "And whatever you ask in my name, that I will do, that the Father may be glorified in the Son." Verse fourteen says, "If you ask anything in my name, I will do it." In these verses, Jesus is telling His disciples to continue His works and other greater works. He gave the apostles power to do great things such as raising the dead, healing all types of diseases and casting out demons. The promise was not meant to be for the disciples only because Jesus said that everyone who believed in Him would do greater works. From a wider perspective, Jesus aimed at assuring the disciples that even after His ascension, they would work wonders. The same works meaning the same "task" given to me (Jesus) is the same "task" given to you (believer). The disciples had to engage in the sharing of the Good News of Jesus Christ. Nel Malan insists that "There is seriousness when one makes the choice to follow Christ. It entails the totality of life as well as lifelong learning."[6]

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[5] Bob Sawvelle, *A Case for Healing Today* (North Charleston, SC: CreateSpace Independent Publishing Platform, 2014), 23.

[6] Nel Malan, "Imaging-Making Disciples in Youth Ministry That Will Make Disciples," *Hervormde Teologiese Studies* 71, no. 3 (2015): 1.

Followers or disciples of Jesus Christ are those; in the power of the Holy Spirit as well as in communion with other followers (disciples) who yearn to learn their entire lives to live life following His teachings. They sincerely direct and focus their life on God's kingdom as proclaimed and embodied by Jesus Christ.[7] In verses thirteen and fourteen, the Messiah makes a promise that He would answer every prayer made after He is gone in His name. A vital key to walking in the pathway of God's miracles is to be continuously discipled and also be ready for the implications of Jesus' words here. It is not a decision once to follow Jesus and then be passive because there is a place in heaven. Instead, humanity needs to refuse to allow the blessings of God's grace in our lives to lead humanity to think that He may not be ready to do even more in our lives. He doesn't call one to attempt to produce more, but to ask and believe Him for more. When Jesus said for greater works, this is what He has in store for us to receive. It is only by His Grace that humanity achieves for His kingdom's purposes and glory. As Jack Hayford writes, "We keep being discipled, we need to be ready to follow His model to see His kingdom manifest in our midst."[8] Jesus thus did not say go into the world and make converts; He said go into all the world and make disciples.

The second passage, Mark 16: 17-20, also highlights the relevance of making disciples and not converts. Verse seventeen states "all these signs will follow those who believe in my name, they will cast out demons; they will speak with new tongues." In addition, the "will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover" in verse eighteen. The

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[7] Malan, "Imaging-Making Disciples in Youth Ministry," 1.

[8] Jack W. Hayford et al., eds., *New Spirit-Filled Life Bible* (Nashville, TN: Thomas Nelson Bibles, 2002), 1469.

believers in Christ are thus given the ability through the Holy Spirit to perform miracles, which is part of His works. After Christ ascended to heaven, the disciples preached everywhere, and since God was with them; they performed miracles. Some Christians and certainly many early church scholars believe that without these signs and wonders Christianity would have had very little impact on the world of that time. The verses highlight that true believers are endowed with power. The ability to perform miracles is the result of the belief in the gospel and result of being filled with the Holy Spirit as in Acts chapter two. The verses state that the signs would follow the believers. The signs, wonders and miraculous healings are important in our journey with Christ. In order for faith to take root and increase, it needs to be nourished.[9]

The third passage, Matthew 28: 18-20, states that all authority is given to Christ and nations should be made disciples and baptized in the name of God. The disciples learned everything as commanded by Jesus, and the promises made by Jesus are meant for His followers. The disciples in every nation should be baptized in the "name of the Father and of the Son and of the Holy Spirit" (v. 19). This means that the new disciples have to be taught to obey the commandments given by Jesus. The verses clearly outline the importance of making disciples and not converts. In verse twenty, Jesus commanded them to teach all disciples to obey everything He has done. If Jesus preached the good news and healed those who were sick then every disciple needs to keep doing what He did, including healing the sick.

[9] Oliver Davis, "Transformation Theology and Pentecostalism," *Journal of Pentecostal Theology* 24, no. 2 (2015): 328.

## Exegetical Research on Biblical Passages on Discipleship

Making disciples and becoming like Jesus is a lifetime commitment. It requires individuals to dig deeper into their lives and this shows them many things that need to be restructured by the transforming power of the Holy Spirit. Making disciples and becoming one is not instant. Making converts may come about very fast; however, making disciples is a lifetime journey. Jesus reminds us through His Great Commission the importance of not only making the church broader, but also deeper. Obedience to the Great Commission suffers since nominal Christians that have been momentarily converted fail to grow in character, integrity, Christian living and biblical knowledge. The superficial decisions are not essentially integrated into the way people take part in business or politics, operate in their society, and treat their spouses or into the way they live. There is a crucial need for disciples. The interest of Jesus is to make disciples and not converts. He is looking for undivided dedication, unreserved commitment, and radical devotion.[10]

The difference between a disciple and a church member is as clear as day and night. Converts are usually just new believers, and most individuals start as converts. Too often, with lack of support, converts just stop there and they become spectators. Since time immemorial, many churches have been working towards getting their congregations to accept Christ, which is a noble endeavor. However, what happens next? Who does the follow up? Where is the follow up? Who or how are the new converts guided? Not only are disciples ready to die for Jesus; they are also committed to live for Him every day.

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[10] Tyler Edwards, "We're Called to Make Disciples, Not Converts," *Relevant Magazine*, https://relevantmagazine.com/god/were-called-make-disciples-not-converts.

The mission of the church is not to win converts or to ensure that people exist as church members, but it is to make disciples.

Disciples refer to believers whose lives resemble that of Jesus. They focus on Him without wavering. Contrarily, converts focus on their cares and worries about worldly issues. They are drawn in as spectators in the work of Jesus whereas the disciples are dedicated to the mission of Jesus. Disciples are the church whereas converts come to church. They enthusiastically follow the lifestyle and example of Jesus. Moreover, they are desperate to be like Jesus and hence committed in their cause and search for Him. Disciples are individuals who find their entire purpose, identity and meaning in Jesus. He is the center of their lives, and they are all in, fully committed. Jesus does not call individuals to be converts or comfortable or convenient members of the church or to win converts. Jesus calls individuals to make disciples. Active disciples embody the fruit and the purpose of the church mission. Hence, this study proposes that making disciples and not converts is the priority of the church. This is clear in John 14: 12-14.

John 14:12, states that when individuals believe in Jesus, they are commissioned to do greater works than He did. Jesus is the head of the church and believers are required to carry on the works that Jesus undertook while He was on earth. Jesus collaborated with the early church as well as apostles during the time they were filled with the Holy Spirit. The works, “ergon” in the Greek, included performing fascinating miracles and proclaiming the good news about how to obey God. Jesus accomplished all the work that was given by His Father to do. Believers should do the works that Jesus did and even greater work! They need to depend on Holy Spirit wholly, perform miracles, be obedient, show mercy, love, and address any arising challenges through the divine wisdom

endowed by God's spirit. This is in emulation of what Jesus Christ did since their lives should be a duplicate. The disciples should do greater works as Jesus "goes to the Father." During His accession to heaven, Jesus promised to give His disciples a helper, the Holy Spirit. As a result, the greater works that disciples ought to do are directly connected to the Spirit working through and in them. The believers or disciples are representatives of Jesus on earth, and He is their representative in heaven. They will do His works and such works will be greater since He is seated at the right hand of the Father and will do all that they ask in His name.

The disciples did astonishing miracles, for example, Peter raised Dorcas from the dead. John and Peter healed the crippled by the gate beautiful. Moreover, many were healed even by his shadow thereby revealing the great power of God working in them through the Holy Spirit. According to Acts 5:16, individuals living close to Jerusalem would bring the sick people or those possessed by evil spirits for deliverance and healing. In Acts the nineteenth chapter, God performed some spectacular miracles and healings through Paul to the extent that evil spirits and diseases left the victims without even meeting him. The disciples were doing the miraculous works of Jesus, as Jesus had told them that they would even do greater works than He did. Jesus offered a ground of consolation since He would depart from the disciples and assured them of His abiding presence in them.

Jesus assured not only the eleven disciples of His presence in them, but every believer; in this sense He drew them up into His own person, in Him we live and we are found. It was an assurance that He would not leave them alone, but would instead send a helper, the Holy Spirit that would help them perform miracles as well as remind them of

everything He had taught them. Jesus went to the Father, but He deployed His disciples to spread His word and perform even greater works than the one He accomplished. They were well taught and trained and hence Jesus raised their expectations and sights higher than ever, and this exceeded all that they had seen. The relationship with the twelve disciples offers a model or framework for making disciples and not converts. Jesus trained and mentored the disciples before empowering them. Consequently, disciple making in churches should entail training, mentoring, and releasing individuals to participate in God's mission and to develop their relationship with God. It should not just entail making converts and failing to follow up to develop such as relationship.

Currently, the most common teaching is that Christians are those people that accept Jesus as Savior by faith, receive eternal life and are secure and safe in God's family. Nonetheless, disciples are more serious Christians who actively practice spiritual discipline and engage in training and evangelizing other people. In his study of discipleship in the Book of John, Wilkins made the distinction between defective belief and true belief. He argued that "Disciples result from belief in Jesus for salvation and that disciples normally have the marks of Jesus life upon their lives which prove they are true disciples."[11] The greater works that disciples should undertake is supposed to be based on His death, resurrection and exaltation. John 14:12 points to the power endowed on believers to transform lives. The disciples of Jesus took over the work He left and transformed many lives bringing them to Christ. For instance, during the Pentecost celebrations, Peter led more than 3,000 people to Christ. After the event, the disciples spread the good news across Jerusalem and then to the whole Roman Empire, in a

[11] Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids, MI: Zondervan, 1992), 40.

process that saw the conversion of even the Gentiles. They did greater works of converting souls. Consequently, God expects His believers to spread the good news of the death and resurrection of Christ. He expects them to do the works that He did and also greater works since the new covenant is better compared to the old as stated in Hebrews 8:6. The verse states that Jesus heads a ministry that is much more superior to the old one, as the new covenant is based on better promises. The works of disciples should be greater in miracles, signs and wonders than Jesus did while on earth.

John 14: 13-14 states that the believers would do greater works than Jesus did if they prayed in Jesus' name. This is to mean that Jesus' name will be the reason for their authority and ability to do the "greater works". The verses outline the extent of the promise that Jesus made. Jesus told the disciples that whatever they asked in His name, He would do it. The context of things prayed for is linked to doing Jesus' work. According to Matthew 6: 10, prayer is a means through which believers ask and proclaim God to extend His kingdom and follow His teachings on earth. The verse entails declaring what God has ordained in heaven, in His Kingdom. Believers submit to the will of God and proclaim Him to accomplish His will through them and through His people. Nonetheless, they must establish what God's will is so that the prayers can match His will. Some say God's will is not always obvious, for instance He did not allow Moses' request to enter the land of Canaan. Moses pleaded with God to allow him to see the Promised Land, but He allowed him to have a look over although he could not enter it. Joshua was charged with the role of leading the people to conquer the lands. There are other instances when God has a higher purpose for the disciples. Ephesians 3: 20 states that believers should ask Him "to do far more abundantly beyond all that we ask or

think." Moreover, they must bear in mind that "his thoughts are not our thoughts, and his ways are not always our ways" as Isaiah 55: 8 states. God's thoughts transcend those of man in so far as heaven is higher than the earth.

The phrase "in my name" implied praying and working as representatives of Jesus Christ in the same spirit He worked and prayed. A successful prayer should be for the furtherance of Christ's Kingdom. Some scholars say the promise on granting whatever believers ask referred particularly to the apostles in the endeavors of spreading the word of God; however, what is also true for Christians is they pray in faith and in line with the will of God. Jesus based His promise on praying using His name. This refers to believing in Him as a person and His authority and victory to do His works. It denotes all that Jesus is and all that He did for the people on the Cross. Other scholars indicate that people are expected to be obedient to Christ for their answers to be answered as outlined in John 14:15. Jesus promised the disciples the Holy Spirit if they promised to love Him and keep His commands. To ask in His name also entails that one comes to the Father through the Son. It means recognizing that His name is above all and that He has the power to answer prayers. Believers ask what they think Jesus wants in terms of undertaking His work. They need to ask submissively and acknowledge that they may not comprehend His perfect will. The verses also state a further stipulation that governs "whatever" believers ask.

The desire of believers is to see glorification of the Father through Jesus Christ. It may include salvation of loved ones or enemies of the gospel. It extends to pray for the Word of God to reach all the unreachable places and people globally. The key aim is that God may be glorified through Jesus Christ. The glory of God is the key objective of

believers' prayers. For instance, sometimes a believer may need to pray for a sick person in the hospital and ponder over what should they pray for. Some say healing may not be a way of glorifying God. Probably, God may use the illness to teach the sick person to live right according to the commandments to gain eternal life since the earthly life is mortal. In addition, the sickness may be a way of glorifying God in which case the sick person may get saved in a bid to be healed. The problem with this argument is that we never see Jesus portraying this in His ministry. Jesus came to show us what the Father has done and is doing. He also came to allow us to listen to what Father God has said and is saying. The aim of prayers should be glorification of the Father in His son. The verse also states the result of the promise of Jesus "I will do it." In verses thirteen and fourteen, it is repeated that the outcome of prayers should be that Jesus does it. As Williams writes, "The implication is the deity of Christ. He has the power of answering all that believers ask."[12]

As one can see many believers have many interpretations and understandings of what John 14:12-14 means. Even many more believers make many obstacles and explanations as to why prayers are not answered whether the authority and power was only given to the early church and the apostles and specifically spiritualize the greater works to salvation and spiritual unseen works. It is evident that the will of God is to heal as it is in heaven, to perform signs, wonders, and miracles through His disciples as He did through Jesus, not just the spiritual unseen aspects of His works.

We see in this argument that many can take this view as a reason and a very biblical philosophical explanation as to why prayer is not answered and therefore the

[12] W. Joseph Williams, *Spirit Cure* (New York, NY: Oxford University Press, 2013), 12.

greater works are hindered and should not be expected in our lifetime. John 14:12-14 shows that believers should be active in doing the works of Jesus. They need to abide in Christ in order to be fruitful and deployable. Abiding in Christ depends on the continuous choice to trust and remain in Him. Unlike converts, disciples choose to commit themselves daily to a living link with the vine through living a life of witness and prayer and feeding on His word. They need to have a personal union with Christ through communion with Him daily so that they can be empowered by His Spirit and bear the fruits of the Holy Spirit.

In these verses, believers must remain in Him to bear fruit. They must glorify God. Having a daily connection to Christ ensures that they are undeniable witnesses and hence bear much fruit. They possess all that they profess, and hence authenticate their witness via the glory and power of God. Abiding in Jesus's love proves that they are genuine Disciples of Christ. The words that Jesus stated in John 14: 12-14 indicate that those who believe in Jesus Christ will carry on the works He started and in various ways do other things that are greater than what Jesus did. Believers, unlike converts, should carry on His work and through the power of the Holy Spirit do greater things than those done in the days of Jesus. A great example of this is what happened in the ministry context, I was able to reach many people at the same time via a live healing program which was televised all around the globe at the same time.

The twelve disciples of Jesus made the decision to follow Christ; they made a lifetime commitment to heed to His call and follow Him. Each disciple made a vocation shift to follow Jesus and most made the ultimate sacrifice and submitted to a martyr's death. They were students of Jesus' teachings; some say He taught them in greater clarity

and depth than He did the crowds. For instance, in Matthew the thirteenth chapter, Jesus tells the people about the Sower's parable, however He reserved its explanation to the disciples only. When the disciples asked Him why He was speaking to the followers in parables, He answered, "Because the knowledge of the secrets of the kingdom of heaven has been given to you but not them" (Matt. 13: 10-11). Like the disciples of Jesus, disciples should be apprentices of the ministry of Jesus, and they should learn the skills of preaching repentance and doing other greater works.[13] This argument in context should not preclude the followers of Jesus. As the first batch of followers of Jesus, the apostles were the ones He shared the kingdom secrets with, but for believers now He will still reveal His secrets. Psalm 25:14 tells us that the Lord confides in those who fear Him and reveals His covenant to them. In 1 Corinthians 2:1-16, Paul is writing to the Corinthian church about his message in the demonstration of Spirit "the greater works" and explains that the prophecy has been fulfilled. What eyes and ears could not comprehend the Spirit revealed. Also having the mind of Christ is to know what has been given and it is only when humanity opens self to the Spirit then they discern the things of the Spirit.

In Acts 10:41-48, Peter is telling Cornelius that Jesus was not seen by all people, but only the few that were chosen by God! As Jesus was speaking these words the Holy Spirit came on all who heard the message and Peter could do nothing but to baptize them all. God wants all to have fellowship with Him. Therefore, the disciples of the New Testament needed to be assured that they could hear God and He revealed and taught them all things as He spoke in John the fourteenth chapter. The importance of discipleship is thus evident in full obedience and commitment to Christ. Disciples are

[13] Stephen Cherry, "Discipleship and Christian Character," *Theology* 119, no. 3 (2016): 193–199.

individuals who decide to follow Jesus for eternal life. They claim Jesus is Lord and Savior and embark on the life of following Christ.[14] Disciples are thus committed followers of Christ. Discipleship is thus dependent on active following as well as active commitment. Individuals who are no longer following or committed to Christ are no longer disciples!

In his text, *The Great Omission*, Willard noted that most churches support the viewpoint of every-believer-a disciple.[15] For many decades, the churches in the Western countries did not require discipleship as a condition of becoming a Christian. Individuals were not intended to be or required to be a disciple for them to become a Christian and they would remain Christians without any signs of progress in or towards discipleship.[16] According to Willard, numerous preachers give their congregations a sub-par "discipleship" option in the gospel messages and hence most converts today only exercise the options that they are allowed by the message they hear. They opt not to become or at least fail to choose to become Christ disciples. The separation between discipleship and salvation that produces only converts generates an important dilemma. The call of Jesus Christ as evident in John 14: 12-14 is one of discipleship; it must be a continuous action or attitude. Discipleship is founded on real faith in Jesus Christ and entails the real effort of following.

Bill Hull attempted to do away with the separation between converts and disciples. He defined disciples as 'reborn' followers of Jesus Christ.[17] He criticized the

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[14] Wilkins, *Following the Master*, 40.

[15] Dallas Willard, *The Great Commission* (San Francisco, CA: HarperCollins Publishers, 2006), 4.

[16] Willard, *The Great Commission,* 4.

[17] Bill Hull, ed., *The Complete Book of Discipleship* (Colorado Springs, CO: NavPress, 2006), 32.

teaching than an individual can be a Christian since they have received Christ and not be a disciple since they are not active followers.[18] He noted that the main teaching is that Christians are people who accept Jesus Christ as their personal Savior through faith, receive eternal life and are secure and safe in God's family. In addition, disciples are more serious Christians who actively practice their spirituality and train and evangelize other people. Hull argued that there was no biblical evidence that proved the separation between disciples and mere Christians or converts. He noted that some people should not be interrupted in the process of receiving as well as following Christ. He argued that a two-tiered church results from the distinction between the disciples and Christians.[19] Nonetheless, he acknowledges the fact that people grow at different speeds and there may be hindrances along the way. Overall, he ignored the fact that there are people who have received Jesus Christ and failed to follow Christ. Those who fail to follow may not be of genuine faith.

A disciple is committed to discipleship. If a disciple is not following Christ, then they leave Christ out of the process. Some converts who are not active followers sign off on Jesus and His doctrine and hence fail to enjoy a genuine relationship with Jesus Christ. The proof of a genuine disciple requires one to receive Christ and to actively follow Him. John 14:12-14 is sufficient proof that disciples are an outcome of believing in Jesus for salvation. The disciples should have the mark of Jesus Christ "the greater works" on their lives which is proof of true discipleship. Michael Wilkins noted that his own conviction

[18] Michael S. Houdmann, "Making Disciples: Why it is Important," Compelling Truth, https://www.compellingtruth.org/making-disciples.html.

[19] Hull, *The Complete Book of Discipleship*, 32.

about the importance of discipleship aligns with the gospel of John perspective.[20] Wilkins argued that when an individual receives Jesus as Savior, they become a disciple and have hence started the life of faith. Such a life entails obeying and abiding in the words and works of Christ. Wilkins failed to make a final judgment on people who deny Christ or those who no longer follow Him. Nonetheless, he noted that "Yes, we can take our eyes off Jesus and fail, or deny him, or reject his leading, so did his early disciples, but John tells us that those who truly believed never stopped being disciples, Jesus restored them."[21]

Adsit defined a disciple as a "person-in-process" who is keen to learn and put into practice the Jesus teaching; this results in an ever-deepening commitment to a life like that of Christ.[22] This definition presents the view that one has to learn and obey Jesus. He noted that some people stop being disciples since they opt not to learn or obey Christ's directives. Adsit gave the example of a person who has a seminary doctorate and has been a pastor in a church for twenty-five years, has memorized most of the Bible, has led hundreds to God, yet he is not a disciple. This happens since he is not willing to make the sacrifice and undertake more learning.[23] Adsit argued that such a person is not a disciple.

In the book of John, some disciples turned back and did not wish to follow Jesus because of what He taught. Currently, many people have turned back from following Christ for a myriad of reasons. Such people are no longer His disciples. Discipleship entails following Jesus Christ and people who abide by a system of principles that does

[20] Wilkins, *Following the Master,* 40.

[21] Wilkins, *Following the Master*, 239.

[22] Christopher B. Adsit, *Personal Disciple Making: A Step-by-Step Guide for Leading a Christian from New Birth to Maturity* (San Bernardino, CA: Here's Life Publishers, 1988), 35.

[23] Adsit, *Personal Disciple Making,* 35.

not require or include following Jesus, are in essence, following a religion void of Christ and discipleship.[24] According to Bonheoffer, Christianity that is void of Christ and discipleship denotes the end of discipleship.[25] Such individuals may trust God; however, they have no following of Christ.

The argument of this chapter is that churches need to make disciples and not merely converts. They have been commissioned to make disciples. Christians are disciples and to be disciples, they have to follow Christ in obedience. The obedience is in response to His grace and is by faith. True faith is important in discipleship. Bonheoffer argued that "only he who believes is obedient, and only he who is obedient believes."[26] He further noted that preaching the gospel of Christ void of discipleship deludes individuals with cheap grace. It provides the individuals a consolation of the mind; however, their lack of genuine salvation of the soul. Individuals have to be prepared to obey as Jesus commands obedience. Those who are not ready to enter into that situation have a faith that is not real, and they deceive themselves. Bonheoffer noted that holding to belief without obeying leads to cheap grace or damnation. Individuals have to believe and obey. Discipleship and faith go hand in hand. Hence, a disciple is an individual who follows Jesus Christ by faith and the results are greater works.

In John 12: 12-14, Jesus Christ commissioned the mandate to make disciples and not converts. Preachers of the gospel should not preach a dual level faith whereby they preach salvation and assume or recommend discipleship. Disciples of Christ follow Him by faith; they personally believe His word and works and practice them. Jesus called the

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[24] Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Macmillan, 1959), 59.

[25] Bonhoeffer, *The Cost of Discipleship*, 59.

[26] Bonhoeffer, *The Cost of Discipleship,* 59.

twelve disciples to be in a relationship with Him. They were learners and followers of Jesus. They followed Him with full devotion, in a dynamic relationship that was founded on an unending faith in Him. Disciples should believe by obeying His teaching and trusting that He died on the Cross for them. When people come to faith in Christ, they say yes to the call to follow Him and in return receive forgiveness, the Holy Spirit and empowerment. For converts, this may stop there, however disciples continue to follow Him and grow from faith to faith. Disciples of Christ experience a journey that leads them to grow from strength to strength in Christ.

To ensure that converts become disciples, there is need for preachers to follow up with them and ensure that they grow spiritually. Their presentation should focus on the significance of an important relationship with Jesus Christ as His obedient disciples. Preachers should preach the gospel that emphasizes forgiveness, grace, and allow believers to experience the works as the point of beginning a discipleship relationship with Christ. All the earthly and heavenly authority is accorded to Christ. As such, discipleship requires one to emulate the life of Jesus Christ. This is because it is an expedition paved with suffering, deep-seated love as well as being able to see the works that the Holy Spirit is doing through them.

For some churches, discipleship may not be a priority since its takes a lot of time and entails too much. The Great Commission of the church is characterized by love for large numbers and attendance patterns. Most churches lay emphasis on salvation since it is intangible. A lot of people are baptized every year and many people accept Jesus Christ as Savior. This serves as proof that the church is growing. Nonetheless, it is hard to measure discipleship since it is a journey. The purpose of evangelism should be entirely

understood only when seen in the light of making disciples in all nations. This is how God's plan for those who are not converted is fully fulfilled. The converts should be made into disciples. The most critical input in the process of making disciples is a constant flow of new converts. This should be the initial priority at each level of the ministry. The next step should entail developing disciples over a large span of time that covers several life experiences and stages.

John 12:12-14 outlines the promise of the Father. God promised that He would send the Holy Spirit to come into the disciples so that the presence of Christ would abide in them and empower them to follow. Jesus prepared the disciples to train new disciples in following His ways. New disciples in the ministry should be given the chance of being filled with the Holy Spirit and receive the help of mentors for the journey. Even with a thorough repentance, converts should be led to discipleship, if they are to fulfill God's call for their life. Evangelism that fails to lead to discipleship is an incomplete job. Authors have asserted that discipleship should not be a second step in Christianity. It is noted that from the beginning, discipleship is involved in what it means to be a Christian. Jesus called men and women into a relationship with himself, and this is supposed to make a difference in the new life of the disciple. Conversion and growth are thus important in making disciples. The church should thus play a key role in calling, commissioning, and coaching new converts to ensure they become disciples.

## Discipleship in Inner Healing Ministry

Inner healing is a key component of the structure of discipleship in general. Inner healing helps to bring believers into a tangible encounter of revelation with God. It leads

to an impactful and effective reduction or removal of impediments to spiritual growth. Inner healing is a tool of counseling and prayer to make salvation totally effective in every dimension of character and life. Most Christians face hindrances while seeking spiritual maturity and inner-healing issues diminishes this process.[27] However, salvation leads to inner healing ensures inner incongruences between emotions and thoughts, healing emotional hurt, restoration of mental order and realignment to God is calling and purpose in their lives. Discipleship plays a key role in ensuring that salvation is completely effective in every dimension of character and life. It enables identification of practices of the old sinful nature evident in the character of believers who have not entirely yielded to the Cross. Inner healing resulting from deliverance enables ungodly beliefs, painful memories, sinful behaviors and hurting memories to be healed. It specifically releases the delivered person from the demonic bondage ties that keep them in bondage to sinful behaviors. Such bondages hinder transformation, maturity and growth into Christ's image and subject the person to a dysfunctional Christian life.

The root basis of a dysfunctional Christian life can include depression, self-pity, worthlessness, condemnation, feelings of inferiority, unforgiveness, rejection, resentment, hatred, fear, guilt, and sorrow. These are real dysfunctions that give rise to sinful behavior such as vengefulness, addiction, lust, anxiety issues, aggression, and violence. Discipleship that entails inner healing tackles and resolves these root issues and leads to a transformational change in an individual so that they reflect wholeness in Christ. Such a person is hence submitted to and in line with the Holy Spirit for full transformation.

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[27] James A. Lang, "An Evaluation of a Discipleship Process Addressing Christians' Inner Life Issues," *Christian Education Journal* 12, no. 2 (Fall 2015): 259.

In John's gospel, Jesus first disciples including John, Andrew, Simon Peter and James followed Jesus' baptism and His wilderness sojourn. They started with Him in his ministry from the very early stages. They recognized Jesus as the Messiah. He asked His disciples to leave all their human attachments and possessions to follow Him. In doing so, Jesus wanted them to concentrate more on the life of the Spirit instead of wealth and physical comfort. Currently, Christians still experience the same call to discipleship and the way they respond makes all the difference. Dietrich Bonheoffer (1906-1945), a great German theologian, who opposed the Nazis, argued that for individuals to follow Jesus, they had to leave all their worldly ties and self-centered manners of thinking. In Matthew 19:24, Jesus told His disciples "Truly I tell you, it is hard for someone who is rich to enter the kingdom of God." God, the protector provides for the people and cares for all their needs, which are deemed somewhat important. Jesus asked His disciples to focus on saving spiritual wealth in heaven, instead of material treasures since they are short-term. It is important not to misunderstand that Jesus never had a problem with His followers having means of living and ministry resources, but He did have a problem with the resources and money having a hold on their hearts.

Jesus traveled a lot and spoke to large multitudes of people. He also performed numerous miracles such as walking on water, restoring the dead to life, healing the lepers, turning water into wine, turning a few fish and loaves into adequate food to feed a large number of people and casting the devils out of possessed people among others. He performed the miracles compassionately leading many to inner healing often with the help of His disciples. The disciples dedicated their life to following Jesus and learning from Him in order to spread His Kingdom. Currently, discipleship is a much-overlooked

component of Christian growth.[28] Jesus invested considerably in several followers and consequently, they spent much time investing in their Followers as they passed on the gospel to other people.[29] The stories of miracles that Jesus performed have symbolic meanings taken from early Christian and Jewish traditions. For instance, when He shared the loaves and fish, it was more than the physical bread. The multitudes came to Jesus as they were also spiritually hungry and He fed all of them, profligate with His love. Bread mostly denoted the life-giving nourishment. Later Jesus offered himself as the "bread of life." He lived and preached by radical ethics. On the contrary to the general patriarchal society as well as wide-ranging prohibitions against lepers, impurity and a bleeding woman touched the hem of His garment and was healed. The healed persons and those who experienced the miracles also experienced newness of life. The Bible clearly shows that the Christian experience entails the death of old selves as well as "rising to walk in newness of life" as stated in Romans 6:4. The new life after salvation must be characterized in thoughts and actions about Jesus, the Savior. John 15:5 states that abiding in God transforms the heart and heals the individuals.

People who are discipled over a period of time have a better outcome as it leads to inner healing since they are able to observe biblical truths and know their significance to life: the hope of eternal glory, the promise of the Holy Spirit, the high priestly intercession of Christ, and God's sovereignty. Inner healing causes individuals to understand these great truths, center their thoughts on themselves and rehearse them in their minds in order to enable them to reason from truth in every life trial. Faith also

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[28] Jolliffe, Graemme, "Discipleship in Schools," *The Christian Teachers Journal* 32, no. 1 (2014): 24.

[29] Jolliffe, "Discipleship in Schools," 24.

becomes vital and strong. The key path to spiritual defeat entails reasoning from what individuals feel about themselves instead of what they know about God. The most effective way of finding true inner healing entails being honest with oneself about how one feels and then seeking answers from God. The Word of God gives the answer that one is seeking. The Bible is wonderful and supernatural and plays a key role in bringing true inner healing. Most true believers who have received inner healing read the word, since it is God's voice, and the voice has powerfully healed and created power. They are taught to do away with everything that hinders the salvation process and the sin which simply entraps and ensures perseverance of the race that has been marked for them. Hebrews 12: 1-2 asks believers to fix their eyes on Jesus since He is the author of our faith. They should continue "looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before endured the cross, despising the shame, and is seated at the right hand of the throne of God."

In Mark 16: 17-20, Jesus promised that His disciples would do greater things such as casting out demons and speaking in new tongues. They will heal sick persons. The verse states the signs will not confirm the believer but rather whom they believed in. The signs will go together with those who believe so they will confirm their words which they have spoken.[30] In the promise that the signs will accompany the persons who believe, the signs show that the power and the life of the risen Jesus is given to those who believe in Him. Nonetheless, the declaration of these disciples is "to all creation," the manifestation of this power is wider than during Jesus' ministry. The verse articulates five signs that

[30] Lunn Nicholas, *The Original Ending of Mark: A New Case for the Authenticity of Mark 16: 9–20* (Eugene, OR: Pickwick Publications, 2014), 260.

include casting out demons, laying hands on the sick and healing were characteristic of Jesus' own ministry as evident in Mark 1:25-26.

In Acts, the followers of Jesus Christ accomplished great things after they received the Holy Spirit and started their mission. In Acts 16:16-18, Paul drove out a possessing spirit. Speaking in new tongues took place during the Pentecost in Acts 2:4-13. Regarding picking up snakes and drinking harmful substances without harm, Acts 28:3-6 states that a viper fastened on Paul's hand and hung on it without him suffering any harm. In Acts 28:8; 3:7, both Paul and Peter use their hands to heal the sick. The Disciples of Christ thus manifested the power that He had over all those they ministered to. Many say the signs were typical only for specific believers in Christ, more specifically those who happened to be Christ's disciples. Some also say, however, since the authority of the disciples and their messages were established very early, the authenticating signs only served their purpose during that time and they ceased.[31] Nonetheless, the baptism still follows those who believe in the gospel, but as can be seen from numerous historical testimonies and many great people over the centuries that the charismata never ceased to follow those who believed. Consequently, true repentance destroys unbelief, informs the eyes, provides awareness to the soul and also directs the mind to the deliverance. Inner healing is a tool in Christ's hand calling believers back to the self-sacrificial ministry for each other; this helps to reshape our character for fellowship with God.[32]

Jesus performed many miracles and healed many people. For instance, Jesus healed a woman who was bleeding for twelve years (Lk 8: 43-48). He ate will all sorts of

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[31] Thomas Stegall, *The Gospel of Christ: A Biblical Response to the Crossless Gospel?* (Milwaukee, WI: Grace Gospel Press, 2009), 621.

[32] John Sandford and Mark Sandford, *Deliverance and Inner Healing* (Grand Rapids, MI: Baker Publishing Group, 2008), 82.

people, including those regarded as impure by the Jewish law to safeguard temple purity. The marginalized individuals included poor and uneducated persons, women because of menstruation and childbirth, the blind, sick, persons with skin diseases as well as secretions, deformed, lame and persons who earned their living in ways that were deemed as sinful. The marginalization was overcome by the overflowing kindness of God. Jesus brought their immediate liberation and He affirmed them as God's beloved children. Jesus even welcomed women as His disciples, for instance, Mary of Bethany, Joanna, Susanna, Martha, and Salome. He allowed them to travel and support Him; this was a significantly different approach from Jewish traditions. Jesus had a completely egalitarian vision, and He envisioned such an outlook from His disciples.

Jesus also widened the use of Jewish laws. In Matthew 5:21, Jesus says "you have heard that it was said to those of old, 'You shall not murder, and whomever murders will be liable to judgment." In addition, "But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whomever say, 'You fool! Will be liable to the hell of fire." Jesus also warned men not to commit adultery by even looking at a woman in a lustful manner. Jesus asked believers not to take revenge but to instead respond in love. For instance, He noted that one should offer the cheek, if struck on one cheek and also to offer one cloak if robbed the coat. Believers were also asked to love their enemies and pray for those who persecute them; this is important so that they may be sons of God, their father who is in heaven. Jesus expects His disciples or followers to follow such high ethical standards. Some standards seemed impossibly challenging, for instance, Jesus's Sermon on the Mount (Matthew 5-7). However, people need to identify their helplessness to observe

such commandments and they should turn to God for help. In Matthew 19:26, Jesus said, "with men this is impossible, but with God all things are possible." The start, continuation, and perfection of salvation work depend completely on God's mighty hand, to which everything is possible.

Discipleship that brings inner healing focuses on all Jesus taught and His model of ministry. For instance, love was one of the main things that Jesus taught. He asked His believers to love God and to love their neighbors as they love themselves. Loving God and neighbor are some of the Great Commandments in Judaism upon which all things rest. In order to love God, believers need to place God first in their life instead of focusing on earthly materials. To love a neighbor entails selfless service to all people, even those that the rest of society despises. Jesus talking to the tax-collectors, sinful prostitutes, and the lowliest and the poorest in society often horrified the religious authorities. He washed His disciples' feet to set a good example of loving service. Jesus argued that such love should be the mark of His disciples.

Jesus preached that God forgives everyone that repents. He narrated a narrative and likened God to a Father who joyfully received his "prodigal son" who had wasted his inheritance and went back home to ask for forgiveness. Jesus argued that persons who consider themselves better are more in disagreement with God compared to those who know their sins. The persons who genuinely repent, although they are prostitutes, despised toll-collectors, or even ill-bred common persons, are more apt to obtain the forgiveness of God compared to the self-righteous and learned. According to Jesus, only people who are like children can enter the kingdom of heaven. Jesus promised the "poor

in spirit," the merciful, the pure in heart, and the seeker of righteousness, the meek, and the mourners' supreme happiness.

The people who are persecuted because of righteousness and spreading God's word were also promised the supreme happiness. Jesus presented His stories as parables, whereby worldly situations familiar to persons of His place and time were used in making a spiritual point. Jesus spoke of servants and masters, children, and parents, of fishing and of sowing seeds, but although the topic was familiar, the outcomes usually had contradictions that turned usual thinking upside-down. For instance, Matthew 13:44 says, "The Kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in joy he goes and sells all that he has and buys that field." These radical teachings regarding what is of true value were not easy for rich people to embrace. However, to renounce all things for a life of surrender to God flies in the face of normal significance placed on acquiring and earning.

The Jews had high messianic expectations although they were oppressed by the Roman rule. They looked forward to a time when the Israelites would be freed and the influence of God would be acknowledged in the world. Jesus spoke to them repeatedly regarding the accomplishment of such expectations. He told them that the time was accomplished, and the kingdom of God was near hence to ask for forgiveness as well as believe in the gospel. Jesus noted that He had to preach the good news of God's kingdom for His Father had sent him for that purpose. According to Jesus, the kingdom manifested the full glory of God and the world consummation. Jesus ensured that believers knew that God pursues their welfare. God's heart is moved for the believers and His power is near

them. Jesus came to preach the gospel, to cast out demons and heal the sick. He was concerned with the whole person.

In reality, inner healing is evangelism; a ministry that brings the Gospel to those components of the believers' hearts that have not received and believed salvation.[33] Hebrews 3:12 says, "take care, brethren (the church) lest there be in any one of you an evil, unbelieving heart, in falling away from the living God." Romans 10: 9 also says that salvation comes about from the "belief in the heart." Most Christians do not live the Gospel since they only believe with the mind and their faith has not entirely conquered their hearts.[34] The ministry of inner healing helps to reach the hearts of born-again Christians with the good news of restoration.

Romans 10:10 states that beliefs result in righteousness while confession results in salvation. Discipleship is a process and for inner healing to take place, converts should not just receive a once off healing ministry. The ministry of inner healing should aim to evangelize the unbelieving heart of believers. It entails applying the blood, Cross, resurrection life of Jesus and infilling of the Holy Spirit to the stubborn dimension of the hearts of believers including bondages, strongholds, character flaws as well as personality disorders, which have prevented the redemption of spirits and minds needed when they invited Jesus in.[35] In addition, the refusal results from the influence or presence of unclean spirits in the physical bodies or soul. When believers accept Jesus as Lord and Savior, the Holy Spirit indwells the human spirit and ensures they are spiritually alive. The sanctification process starts when the Holy Spirit takes hold in a believer. The

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[33] Earl Lacy, *I Am Determined to Know Christ* (Baltimore, MD: America Star Books, 2010), 70.

[34] Lacy, *I Am Determined to Know Christ*, 70.

[35] Lacy, *I Am Determined to Know Christ*, 70.

believer is set apart to serve God and this includes inner healing and deliverance that ensures they conform into the image of Christ. The process of conforming occurs through healing of emotional trauma, renewing of the mind and instruction in the Word of God and being continuously filled by the Holy Spirit; the process of conforming counters the lies, breaks the curse and ejects evil spirits.[36]

Discipleship entails sustenance of a continuous Christian life not mainly through courses, however through mission, worship, and community; it entails believers sent out and being with Christ. Like Christ's disciples, individuals grow in their discipleship in their worship, in prayers and being a Christian witness in any environment they co-exist. Experiences of sufferings and difficulty and joy forms and sustains discipleship. A formal Christian education plays an important role in discipleship however it comes second to the formation in the church life through deeper engagements with the Word and the Spirit. Also, through offering opportunities to reflect on the Christian experience and by equipping the believers for the ministry work until they mature spiritually in order to determine the entire importance of Christ. In other words, to have the awareness of being a follower of Jesus the Christ and the responsibility that we curry as God's children.

Matthew 28: 18-20 stamps the authority and power of Jesus Christ. It provides a description of the scope of Jesus' power; that He has all power, both on earth and in heaven. Matthew declared that Jesus has received all power from God, His Father, a declaration to His unlimited authority and power. In addition, Jesus commissions His disciples to go and teach every nation all that He has done and to baptize them. The disciples were asked to baptize people into faith and to teach them to follow all the things

[36] Lacy, *I Am Determined to Know Christ*, 69.

that Christ had commanded, all of His works. Christ also made the promise of assisting the disciples who would embark on the commission. Jesus told them that He would be with them even to the end of the world.

Matthew 28:18-20 also outlines the perpetual presence and undelegated rule of Jesus Christ in the church. He is the source of all authority and commissions disciples, to teach and baptize followers, not to lord over them. Most important, is the special promise in which individuals are required to become the true Disciples of Christ. Discipleship is essentially following the way of learning of the first disciples. Disciples of Jesus kept learning; they never stopped.[37] Discipleship does not only entail seeking to become like Christ and following Him. Learning is mainly a commitment to learning during one's lifetime. There are various short passages in several New Testament epistles that mention the practices and virtues that are encouraged in and expected of the individuals who received the letters. The most important and difficult one is humility; it is very essential to the picture of discipleship.

Humility is important for inner healing. It brings down the wall of pride; it takes every thought captive to the obedience of Christ.[38] Nonetheless, not each individual who requires inner healing should be ministered to as a demonic person.[39] It does not matter what the situation is, there is a need to lay emphasis on the authentic nature of God's love, through the actions of the servants of God who require wisdom, understanding and

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[37] Rick Warren, "Disciples of Jesus Never Stop Learning," Rick Warren Devotional, http://pastorrick.com/devotional/english/full-post/disciples-of-jesus-never-stop-learning.

[38] Joan Perry, *Working out Your Salvation: Herein Lies the Solution to Life's Problems* (Bloomington, IN: Xlibris Corporation, 2006), 93.

[39] Munoz, *Inner Healing,* 41.

moreover all have been called by God to every ministry. First Corinthians 1:4 states that God calls and prepares through individual experience.

Discipling is essential especially in inner healing, as it will release over time demonic attachment. Some of those attachments lead to oppression and bondage hence evicting them is very critical since it releases individuals from the actions of sinful behaviors and enables real change to occur. A person under the domination of demonic oppression is usually not able to free himself or herself.[40] They need the servants of God to release them from brokenness and dysfunctions, possible demonic oppressions, and sinful behaviors. This frees the believers so that they can continue the transformational work of growth through the Holy Spirit towards being like Christ. In addition, it plays a key role in developing a close connection with God and to experience the abundant life that Jesus promised.

Ministering to a new believer for a period of time builds them up in the truth from God's word during the time of ministry. The love of God fills the heart of the convert and leads to a yearning for a renewed connection with Jesus. It provides them a higher level of faith in God as well as an enhanced comprehension of their relationship to God. It also ensures that they get a better understanding on how to lead a Christian life and the significance of renunciation, repentance, confession, and forgiveness and how these virtues will assist them to stay free in Christ. The fundamental nature of inner healing and deliverance includes discipleship that occurs during the time of ministry via the renewing, correction and examination of emotions and thoughts. Churches need to build trust and confidence in the constant discipleship of the leadership team. Discipleship is

[40] Munoz, *Inner Healing,* 41.

normally much easier since the members of the church are usually more enthusiastic to conform to and obey the goals and directions of the church. They realize that they are being rebuilt and being restored to wholeness in Jesus Christ.

Wholeness in Christ begins when converts experience inner healing. They are released from any demonic footholds and bondages and their mind is renewed to align with the truth of God. Wholeness also results when they encounter the love of God and identify themselves as children of God. The sinful actions of their past no longer bind them and they reconcile relationships with themselves and others. They are also submitted and obedient to discipleship to continue growing in Christ. The convert desires to live in line with God's will and actively follows God's destiny for their life. The behaviors of believers towards other people, themselves and God are mostly the result of their belief system and inner self. All events that take place in their lives are a memory that consists of a belief system and emotion. The belief system encompasses attitudes, motivations, philosophies, values, vows, expectations, and ideas among others. Unresolved hurtful memories generate painful memories and ungodly beliefs that significantly keep an individual bound to sinful unhealthy actions. Inner healing plays an important part as the believer goes to God with the hurtful memories and they are healed of the painful emotions.[41]

Inner healing prayer is a potentially supportive spiritual intervention means in Christian therapy and includes Christian Cognitive Behavior Therapy (CBT). It plays a key role in facilitating deeper levels of change, cognitive restructuring and emotional

[41] Lang, "An Evaluation of a Discipleship Process," 259.

processing.[42] The believer is able to act in ways that Christ desires since the belief system that is ungodly is removed. Godly beliefs present in God's word replace ungodly beliefs. Also, the individual experiences godly emotions such as patience, love, courage, joy and peace. This is the renewing action of the mind that Paul talked about; also known as inner healing, which entails the healing of emotions, will and mind. In the church setting, discipleship should occur in a transformational and real way with individuals experiencing God's love. His word and Spirit transform the mind of the converts and realigns their belief system and soul to the truth of God. They experience the reality of God's Kingdom.

Sometimes demonic spirits may get a foothold in the believers' life because of sin or other open doors in the soul. Such spirits may keep them bound by painful emotions and ungodly behaviors; this coalesces and manifests in sinful actions. Ephesians 4:26-27, says that God seeks to abolish the works of the enemies, not just the wrong belief system and painful emotions, but also the direct grip that the enemy has on the life of a person. Churches often refer to this as the ministry of deliverance. Deliverance may encompass inner healing and include setting individuals free from demonic grips. Nonetheless, deliverance denotes the action of setting individuals free from connections to evil spirits. The outcome entails liberating lives from compulsive and impulsive sinful actions, demonic control and inner emotional tumult.

In addition to liberation, the truths from God's Word replace the ungodly sinful belief-system; the believers encounter the love of God in a real and personal manner. Often, there occurs some changes in the behavior of the individuals and their will is

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[42] Siang-Yang Tan, *Counseling and Psychotherapy: A Christian Perspective* (Grand Rapids, MI: Baker Academic, 2011), 345.

liberated so that they can be further counseled and discipled for intimacy and growth with God. In addition, they can serve the destiny of God for their life. Their behaviors of love towards self, other people and God are sufficient evidence of restoration of wholeness in the individual. Discipleship occurs since the believers are taught the ungodly and godly things and submit themselves to both correction as well as inner healing. Also, they have had a real experience of the love and presence of God. There is usually a new level of faith and deep sense of gratitude in the love and goodness of God that results from the believers pursuing an intimate connection with God and observing their will in their life.[43]

Inner healing has a large impact on effective discipleship. Discipleship transforms believers to be more like Jesus. Most believers have already developed in various ways before they become Christians. For instance, some people have an ungodly foundation of worldly beliefs and values; they have been exposed to harmful or good and bad experiences. They have been subjected to different perspectives of victories and failures; have adopted sinful and good habitual behaviors; have been part of the occult and have adopted worldly appetites. In order to enter and embrace the kingdom living and values, the believers had to walk out of these experiences. In essence, discipleship essentially endeavors to help the disciples walk out of those experiences.[44]

Discipleship does not usually happen successfully in churches without inner healing as part of the discipleship structure. Some believers can reach a stage where they are stuck in their spiritual growth. In such a situation, they are usually not able to make

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[43] Justin B. Poll and Timothy B. Smith, "The Spiritual Self: Towards a Conceptualization of Spiritual Identity Development," *Journal of Psychology and Theology* 31, no. 2 (2003): 134.

[44] Chris Shirley, "It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Local Church," *Southwestern Journal of Theology* 50, no. 2 (2008): 212.

further progress to assimilate truth into their lives. They express their condition by becoming self-dependent instead of God dependent, not being secure in their relationship with God and being in self-centered living instead of kingdom centered living. In addition, they are unable to adopt spiritual authority in order to live life. They also have numerous unresolved matters from the past including bondages, failures and personal hurts that considerably hinder their progress in the plans that God has for their lives. They may have the feeling that they are carrying numerous burdens and are not able to be of any use to God or other people. They may return to past spiritual and religious practices, lack real association with the Holy Spirit, and they may be unable to receive the Word of God and to believe in Him. They may distrust the interests of the leaders in their growth and well-being and may simply see leaders as just persuading them to fulfill the church leadership plans. Consequently, they may be unable to relate to God as a loving Father or to experience God's love.

Such aspects hinder spiritual growth, and this is further worsened by the believers' decision to refuse to commit to discipleship due to lack of time. The believer may also often decline pastoral counseling as they do not trust the leaders and also do not have sufficient interest to grow spiritually; they have very little interest in reading the Word of God as well as other spiritual disciplines. They may be unable to distinguish the root cause of such difficulties in experiencing spiritual growth and breakthroughs and may eventually live in denial or ignore they are previous personal matters preventing their growth. Discipleship through setting the mind free through prayer, prophetic activation classes, Christian living classes, personal devotion, Bible study, and preaching usually help disciples; however, only to a particular extent. A once off prayer for inner

healing is often unable to be entirely effective in assisting converts to grow in the will of God and in Christ's image. Formal teaching of new believers plays a key role in inner healing. First, it assists the believers to see the roots of the freedom and problem is being experienced already even before the start of the prayer ministry.[45] John 8:32 says, that the truth will set the believers free. Finally, formal teaching of converts increases faith to obtain the prayer ministry; it prompts an awareness as well as desire to get healed and also ensures they remain free in the long term.

An inner healing program should be part of the discipleship structure in the church. Most converts struggle with painful feelings and have extreme emotional reactions. A well-constructed program helps to heal such emotions. In Jesus' healing ministry He showed that inner healing is a very important aspect of the process of becoming whole. He acted in compassion toward the persons in need and demonstrated that true healing brings wholeness to the body, inner being and also their spirit. Inner healing is one of the components of fullness of healing that Jesus guaranteed by dying on the cross.[46] Participants in the program should be people facing spiritual or emotional challenges. The primary purpose of the program should be to bring healing to individuals who are spiritually oppressed, seriously wounded, and seriously broken. The inner healing program is a very important link to rebuild the foundation of converts to ensure effective discipleship growth. The four most important areas while ministering to believers in the program include demonic oppression, soul and or spirit hurts, ungodly beliefs, and the sins of the fathers as well as the resulting curses. Such curses are those

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[45] Amos Yong and Jonathan A. Anderson, *Renewing Christian Theology* (Waco, TX: Baylor University Press, 2014), 12.

[46] Daunton Fear Andrew, *Healing in the Early Church: The Church's Ministry of Healing and Exorcism from the First to the Fifth Century* (Eugene, OR: Wipf and Stock Publishers, 2009), 24.

that individuals inherit from the ancestors and parents that prevent their walk with God. It entails the individuals' participation in evil behaviors and the outcomes of their sinful actions which they persist to settle. Ministering related to inner healing requires identification and removal of these realms of non-religious participation and full holding Christ's inheritance. It also encompasses removal of untruths and half-truths in the mind of the believers that were created from the sinful behaviors of their past. 2 Corinthians 10:4-5 states such untruths and half-truths form strongholds in the mind of believers and sets them against God's knowledge. Romans 12:2 also states the need to identify, remove, and replace ungodly beliefs with godly ones.

The believers' life journey comprises of areas of hurts; also known as spirit or soul hurts which should be well heeded through acquiring forgiveness as well as allowing God to mend the emotional hurts. Rejection is usually one of the most common untreated as well as undiagnosed wounds of numerous believers. The rejection is mostly manifested in the form of sinful behaviors that keeps hindering people in their walk with Jesus. Healing sexual hurts and identifying them should also be part of the ministry of inner healing. Addressing the realm of demonic oppression enables the enemy's foothold to be removed in the converts' life. Addressing these aspects of the life of the believer enables them to let God break the sinful foundations of their life. The sinful foundations are torn down and built in God's foundation.[47] The believers can rebuild the foundation for living as Christ's disciple. The believers are educated on the right and wrong according to God's Word. They partner with the Holy Spirit to get rid of all wrongs and set them free. The rebuilding of foundations provides liberty to the believers to follow

[47] James M. Houston, "The Future of Spiritual Formation," *Journal of Spiritual Formation and Soul Care* 4, no. 2 (2011): 131–139.

God and mature in Christ as God transforms them in the sanctification journey. The inner healing program provides every believer a chance for letting the Holy Spirit restore their foundation and eventually ensures a more effective way of achieving discipleship. Also, the believers encounter God's love in a personal manner as they are ministered to by the Holy Spirit.

## Conclusion

People who are discipled over a period of time have a better outcome when it comes to inner healing than people who receive a once off prayer for inner healing. Discipleship through prayer, prophetic activation classes, Christian living classes, personal devotion, Bible study, and preaching play an important role in inner healing. It helps to heal emotional reactions and painful feelings. In Jesus' ministry, He healed many people and showed that inner healing is a very important aspect of the process of becoming whole. He portrayed the need to bring wholeness to the body, inner being and the spirit. An inner healing program in church should bring healing to individuals who are spiritually obsessed, seriously wounded, and seriously broken. It provides an important avenue of rebuilding the foundation of converts or new believers to ensure effective discipleship growth. In Jesus' ministry as outlined in the Gospels, Jesus did not convert people, He discipled them. Jesus shared meals, life and teachings with individuals. Jesus commissioned His disciples, that's all of us, to do the same in John 14, Mark the sixteenth chapter and Matthew the twenty-eighth. Churches thus need to focus on making disciples and not converts. People who are discipled in inner healing have a better outcome to be healed and keep their healing.

# CHAPTER THREE

# HISTORICAL FOUNDATIONS

The objective of this chapter is to explore inner healing discipleship (IHD) programs since the early eighteenth to nineteenth century. The discussion considers inner healing as a significant aspect of discipleship, which helps in promoting believer's maturity. The significance is perceived through the Apostolic and Pentecostal Movements. Inner healing discipleship programs are found in ministries that are vigilant in engaging people in biblical teachings, prayer, counseling, personal devotion, preaching, prophetic activation, and Christian living. These are methods and programs of discipleship, which have been used historically in different programs to achieve inner healing. They most likely promote a pragmatic and supernatural encounter with God. In addressing IHD programs throughout the early eighteenth and nineteenth century through the lenses of different movements, the contributions of revivalists John Wesley (1703-1791), Charles Finney (1791-1875) and the 1900 Azusa Street Revival will be examined. Since the IHD programs are evident in these revivals, which birthed different movements, it is important to understand what revival means. Revival is the work of the Spirit of God, Holy Spirit, by which people are convinced of their sins, brought to repentance, and have faith in Christ. For this to happen, IHD programs like prayer and preaching are used as revivalist methods.

Charles Finney is a renowned revivalist whose impact as a preacher and social reformer helped many receive inner healing through ministering the Word of God. Green posits that "A complete picture of Finney must include an understanding of him as both preacher and as a social reformer, as both minister of the Word of God, and Christian citizen involved in varying degrees in many of the problems and possibilities of the nation's religious and social life."[1] On the other hand, John Wesley created an easy plan for equipping as well as maturing the saints based on the discipleship blueprint of Jesus.

During Wesley's revival meetings, many encountered an outpouring of the Holy Spirit. Osei-Bonsu quotes Wesley proclaiming that "the Church changes the world not by making converts but by making disciples," and that Jesus commanded us to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you…and surely I am with you always, to the very end of the age." (Matt. 28: 19-20)."[2] His discipleship is rooted in the holiness movement. Then, between 1906 and 1909 the Azusa Street Revival, which was key in inner healing and discipleship, contributed to the rise of Pentecostalism. Specifically, Pentecostalism arose from the different revivals that had occurred in history such as the one by John Wesley, Charles Finney, and Azusa Street. Therefore, IHD programs are traceable from these revivals all through to the rise of Pentecostalism, which exists to date. Therefore, this chapter explores the IHD programs

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[1] Roger Green, "The Social Implications of His Ministry," *Asbury Theological Journal* 48, no. 2 (1993): 5.

[2] Robert Osei-Bonsu, *John Wesley's Small Group Ministry: A Membership Retention and Discipleship Model for the Seventh-day Adventist Church*, Adventist Research, http://www.adventistresearch.org/sites/default/files/files/Nurture_Retention/BreakoutSessions/john-wesley%E2%80%99s-small-group-ministry.pdf.

through the contributions of these revivals and revivalists and through the Apostolic and Pentecostal Movements' prism.

## Tracing IHD Programs in the Apostolic and Pentecostal Movements through John Wesley (1703-1791)

During the eighteenth century, people were faced with life stressors just as today which necessitated inner healing. As a result, one of the ways they sought inner healing was through discipleship. This was mostly for those who encountered biblical teachings, especially during different revivals. John Wesley was well aware of the need for discipleship and hence created a system to enable it. This is evident in his statement that "I am more and more convinced that the devil himself desires nothing more than this, that the people of any place should be half-awakened and then left to themselves to fall asleep again."[3] This means that even the devil himself knew the importance of discipleship and is shown to have wished that people would not receive full support in knowing God and his spiritual wonders so that they can get back to their evil ways that made them spiritually sick in the first place.

With this knowledge and need to disciple people, Wesley began preaching in the early 17 hundreds and started a structure, which was later to become known as Methodism. He came up with patterns that created the movement's infrastructure. Wesley organized small groups in 1743. The society aimed at gathering together people in prayer, to receive the Word of God, and share love by watching over each other. In his words, "such a society is no other than a company of men having the form and seeking the

[3] John Wesley, *The Works of the Reverend John Wesley, A. M.*, ed. J. Emory and B. Waugh (New York, NY: Emory University, Pitts Theological Library, 1831), 282.

power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation."[4] This required holy living and hence discipline was the central focus of the Methodist society. In this regard, Wesley coined three discipleship strands, namely, bands, classes, and societies with a primary objective of fleeing from the coming wrath and helping each other to do the same. Thus, the society was committed to teaching Scriptures that exhorted holy living. Attending the meetings required one to possess the desire to flee from the upcoming wrath.

The first strand is the society, which aimed at causing a change in knowledge. The crowd meetings were attended by individuals in a given geographical region similar to the current congregational meetings. The group members could meet once each week to study the Scriptures, sing, pray, as well as, look after one another in love. All these are discipleship programs that bring about inner healing. At this level, there were no personal feedback since this was considered a foundational level that was nurturing spiritually young people. The society to Wesley was "a company of people having the Form, and seeking the Power of Godliness."[5] The second strand known as class intended to change behavior. A class had about twelve to twenty members who were guided by a trained leader. No academic learning occurred in these weekly classes. They could confess their sins and give an account of their growth in holiness. It was an opportunity to scrutinize the condition of the members, to assist them to overcome temptations and trials, and increase the practicability of the public biblical teaching. These are features of inner

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[4] Wesley, *The Works of the Reverend John Wesley,* 190.

[5] Helmut Nausner, "The Meaning of Wesley's General Rules: An Interpretation," *Asbury Theological Journal* 44, no. 2 (1989): 46.

healing that result from discipleship. Every member had to attend in order to be allowed to continue.

The 1742 class comprised of 426 members who were split into sixty-five classes. Then, by the next eighteen months, the numbers soared to 2200. It was necessary that everyone spoke sincerely and frankly regarding the state of their souls when they met for prayer. The third strand, the band intended to change people's position, heart, and direction. The band had four members of the same age, marital status, and sex. These individuals had vivid Christian commitment; they had the desire to mature in love, purity of motive, and holiness. They had to be frankly open and ruthlessly honest. The meetings were orderly and punctuality was a must. They were required to answer accountability questions: "What known sins have you committed since our last meeting? What temptations have you met with? How were you delivered? What have you thought, said, or done, of which you doubt whether it be sin or not? Have you nothing you desire to keep secret?"[6] From these questions, it was evident that there was no room for hiding. It was a rich ground for equipping future leaders. The group pursued visions and goals collectively. The other part of the discipleship convictions by Wesley is about the need for leadership. The three strands required an army to lead it. As a result, Wesley trained a large army that led others in the society. Finally, service and holiness were discipleship goals in the whole system. As a result, the church and society were reformed that is becoming wholistic. Wesley aimed at making discipleship a must and a priority.

Wesley's second blessing doctrine made him become the father of the Pentecostal Movement. Noel posits that "when researching the historical roots of Pentecostalism,

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[6] John Tyson, *The Way of the Wesley's: A Short Introduction* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2014), 132.

however, Wesley is without doubt the place to begin…Without the theological contribution of Wesley, the Pentecostal conception of subsequence would likely have never occurred."[7] According to Wesley, moral beliefs are God's gift of prevenient grace. Don Fanning notes that "Prevenient Grace is described as the 'drawings of the Father' or a desire for God, which if yielded to, increases progressively to a seeking motivation…..This is considered an 'assisting grace' where the effects of sin are minimized."[8] His feeling about the sin of Adam is not guilt but rather a sinful condition emanating from it.

The second blessing, according to Wesley, was God's act of delivering people from actual and inward sin. Convincing grace is also part of this salvation. It is manifested by repentance, which is vital before one believes the gospel. According to Fanning,

> There can be no dependence upon ourselves or false beliefs before truly depending on Christ……To understand Holiness Theology and Pentecostalism repentance prior to salvation is seen in evidence, likewise later in gradual sanctification...If good works (of piety, prayer, partaking of the sacraments and Word—and mercy— giving and loving) are neglected then he cannot expect to be sanctified...If he does not continue to grow in sanctification he cannot retain the grace he has received.[9]

Wesley had little interest in diagnosing what we call today "Global Pentecostalism" theologically, even though it did not exist as we sea it today, but rather placing the concept of inner healing past the grave and through the recurring sanctification stages.

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[7] Bradley Noel, *Gordon Fee's Contribution to Contemporary Pentecostalism's Theology of Baptism in the Holy Spirit* (PhD diss., Acadia University, 1998), 13.

[8] Don Fanning, "Pentecostal and Charismatic Movements," *Trends and Issues in Missions* (2009), http://digitalcommons.liberty.edu/cgm_missions/7.

[9] Fanning, "Pentecostal and Charismatic Movements," 4.

In view of the above context, Wesley views issues about Christianity in terms of theological experience. In light of this, the primary feature of his religious research is manifested in his approval and the subsequent growth of Christian experience. When it comes to rationalism and deism, his inner healing program seems to be something reactionary in the sense that one reacts emotionally to a previous intellectualism. However, despite the shift from the natural to the supernatural, it is still evident that rationalism was the ground for breeding feeling and faith. Wesley showed that God reveals himself to people through the Holy Spirit to have an intimate communion irrespective of their environmental conditions. His second blessing emerged through his preaching and study on the sanctification doctrine. Fanning comments, "Entire Sanctification, which is the Second Work of grace in the order of salvation is a gift of God entirely cleansing the heart from sin…this experience is seen as a 'single instant raises a man to a higher plane.'[10] In light of this quote, it is evident that Wesley's sanctification came after salvation to complete the holiness process, which started at conversion. His words provide concrete evidence regarding the second blessing:

> But does God work this great work in the soul gradually or instantaneously? …perhaps it may be gradually wrought in some…but it is infinitely desirable, were it the will of God that it should be done instantaneously; that the Lord should destroy sin by the breath of his mouth," in a moment, in the twinkling of an eye…and so he generally does; a plain fact, of which there is evidence enough to satisfy any unprejudiced person…thou therefore look for it every moment! Look for it every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it now, if you believe it is by faith… And by this token you may surely know whether you seek it by faith or by works… If by works, you want something to be done first, before you are sanctified… If you seek it by faith, you may expect it as you are; and if as you are, then expect it now… It is of importance to observe that there is an inseparable connection

[10] Fanning, "Pentecostal and Charismatic Movements," 4.

> between these three points, - Expect it by faith, Expect it as you are, and Expect it now.[11]

Illegal lay preachers plus seasoned riders chosen initially in England merged Methodism with some Pentecostal aspects, something that happened before the passing on of Wesley. The Revolutionary War involving the Methodists formed strong and vivid ties with Anglicanism. This resulted in the emergence of the Methodist Episcopal Church under the leadership of Francis Asbury. In due time, circuit preachers, who were part of the faith made notable contributions to the growth in the numbers of Methodist followers, who also observed and practiced Pentecostal religious views. However, Methodism following began to decrease in the beginning of the nineteenth century. As a result, Wesley's autocratic leadership given his Anglican background could no longer be applied in the new human autonomy and democratic America.

The focus on Methodism turned to slavery, which divided the church, thereby causing a lot of emotional turmoil. According to Stone, "the spark that caused the division came when Bishop James O. Andrew, a native and resident of Georgia and a former member of the South Carolina Annual Conference, married a woman who had inherited slaves from her late husband….many northern Methodists were appalled that someone with the responsibilities of a general superintendent of the church could also own slaves."[12] As a result of the imminent division, evangelism decreased with the increase in the religious organization's concentration on social affairs. Additionally, the permission to sell liquor and mounting secularization of the Sabbath split Methodism

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[11] John Wesley, *John Emory, and Thomas Jackson*, *The Works of the Rev. John Wesley, A. M.: Sermons* (Porter Square, MA: Carlton and Porter, 1831), 391.

[12] Philip Stone, "How the Methodist Church Split in the 1840s," *Wofford College*, http://blogs.wofford.edu/from_the_archives/2013/01/30/how-the-methodist-church-split-in-the-1840s/.

even further, thereby leading to the emergence of other denominations, which referred to the tenets of Methodism. These groups began holding open air plus different camp meetings to promote revival and holiness. This gave rise to the Second Awakening Movement. This 1787 to 1805 movement saw the emergence of inner healing programs, which supported Pentecostalism. In support of the above, Elewononi posits that "things were very different for the Methodism of the past…from the time that Methodism was introduced to the American colonies in the mid-eighteenth century through the nineteenth century it spread like wildfire, taking in many new members, and playing an influential role in the Second Great Awakening."[13]

The eighteenth-century Methodism was the mother of the nineteenth century Holiness Movement in America that later gave rise to the twentieth century Pentecostalism. Notably, at the beginning of the nineteenth century, the American Methodists had initially ignored holiness as well as perfectionism principles. As shown above concerning the withdrawal from the Episcopal Church, the defectors started the Wesleyan Methodist church in 1848. Many joined this Holiness Movement, which was governed by strict behavior and dress codes. They did not sympathize with the false and superficial attitude to the gospel. The Holiness churches were more conformely joined in speaking the Word of God as compared to their Methodist antecedents. They were inspired by verbal reading of the Bible; this is a core discipleship program that yields inner healing. In a number of the Holiness churches, there were speaking in tongues and

[13] Mount Elewononi and Sarah Jean, "Converting Rituals: The Worship of Nineteenth-Century Camp Meetings and the Growth of the Methodist Episcopal Church in New England" (PhD diss., Boston University, 2015), 3.

divine healing experiences such as the early participants of the Church of the Nazarene. Notably, these are the features of Pentecostalism.

*Tracing IHD Programs in the Apostolic and Pentecostal Movements through Charles Finney (1792 to 1875)*

Charles Finney is attributed to the development and spread of the Second Awakening. In doing so, he influenced the foundations of the Pentecostal Movement. This theological influence is based on the three stages of salvation experience. The first stage is conviction as it relates to Christ. The second one is the removal of his pride. The third one is the Holy Spirit baptism, which happens at night and is then accompanied by assurance the following day.[14] Charles Finney was able to merge essential Methodism which is theology with essential revivalism which is methodology in establishing the roots of conceptualizing a permanent home in Pentecostalism. The movement's primary idea was the Holiness Movement, which was influenced by the sanctification concept coined by Finney. His sanctification system applied his order of salvation doctrine. Notably, Finney offered a different first grace and repentance from that of Wesley because of their considerable disparities when it comes to their views on sins. It is apparent that Finney disregarded the active connection between sin and Adam, thereby implying the absence of the initial sin. This is evident where he states:

> Again, to confess our sin rightly, recognizes this fact -- that, so far as we are not perfect before God, the fault is our own. Of course, this imports that God requires of us perfection, and has proffered us such aid, that this command is in no sense unreasonable. It implies, also, that we recognize our moral weakness as really our sin. Many people do not go so deep as this. Really, they assume that somehow or

[14] Daniel Jennings, *The Supernatural Occurrences of Charles G. Finney* (Morrisville, NC: Lulu Enterprises Inc., 2009), 4.

> other, this moral weakness is their misfortune, and not their great sin. They ascribe it to Adam, and not to themselves. Few men will march straight up to the idea that they are to blame for their spiritual weakness. They try to get around it. But all real and right confession implies that we admit this sin to be our own, and not Adam's. It leaves to Adam to bear his own sin, but does not try to shirk its own blameworthiness, by passing it over upon the father of the race.[15]

As a result, Finney meant that anyone could repent from their sinful ways innately and voluntarily. In light of this, faith seemed like a vital moment, which exists since one commits sin until they become holy. It also lasted from individual consecration to when the person was dedicated to God. Just as with Wesley, it is evident that Finney clearly sets restrictions between sin and awareness of the same. In connection to certain Pentecostal assumptions, Finney posited that sanctification was a reflection of the entirety of human life experience attainability "by entire sanctification, I understand the consecration of the whole being to God...in other words, it is that state of devotedness to God and his service, required by the moral law."[16] This also reiterated again in his writings on sanctification "which is perfect…it requires just what is right, all that is right, and nothing more…nothing more nor less can possibly be Perfection or entire Sanctification, than obedience to the law...Obedience to the law of God in an infant, a man, an angel, and in God himself, is perfection in each of them…and nothing can possibly be perfection in any being short of this, nor can there possibly be anything above it."[17] Consequently, nothing is permissible to God devoid of full submission to holiness and moral law. The limitation to a person's knowledge of God and simple selfishness can

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[15] Charles Finney, "On Confessing and Being Cleansed from Sin," What Saith the Scriptures, https://www.whatsaiththescripture.com/Voice/Oberlin_1857/OE1857.Confessing.html.

[16] Charles Finney, "The Gospel Truth Views on Sanctification," Gospel Truth, https://www.gospeltruth.net/1840views.htm.

[17] Gospel Truth, "Sanctification - No. 1," Gospel Truth, https://www.gospeltruth.net/1840OE/400101_sanctification_1.htm.

be perceived via the whole sanctification lens called the Holy Spirit baptism. This kind of baptism was characterized by an increased level of Christian living, which was paramount in helping one work out ministerial duties effectively. Therefore, the ideas of Wesley were changed in the Holy Spirit baptism that was necessary for the concept of inner healing.

There is also the aspect of sanctification during death because, at this point, knowledge becomes perfect because there is no more sin. Here, Finney and Wesley discovered that salvation was progressive sanctification, which lacked propositional truths of the position of Jesus Christ. These are religious principles and aspects, which acted as the ground for birthing the Holiness Movement. The Holiness Movement was to later birth the Pentecostal Movement. Notably, the Methodists laid the theological base for the Pentecostal Movement. Nevertheless, American revivalism laid the base for the practice of the movement. This emotionalizing as well as individualizing the Christian faith was evident in open air forums. Therefore, Pentecostalism is the other word for indoor revival meetings. This is because holding meeting indoors is the only difference between the two movements. There was also a need to depart from Old Calvinism practices, which were dominant in the time of the revivals.

According to Fanning, "theologically, the new evangelical synthesis required frank abandonment of the Old Calvinism… An important by-product of revivalism triumph over Calvinism was that American theology stood increasingly upon the practical, empirical foundation of Christian experience."[18] The Civil War period saw the efforts of the Third Awakening meant to restore the nation to its initial moral base using

[18] Fanning, "Pentecostal and Charismatic Movements," 6.

the Holiness Movement. Preachers gathered crowds to help them get distinct empowerment, which could enable them to reach the holiness vital in assuring them salvation and efficiency in ministry.

*Tracing IHD Programs in the Apostolic and Pentecostal Movements through the 1900 Azusa Street Revival*

During the early Twentieth century, religious perceptions increased and were oriented towards the second coming of Christ. Mainly, religious groups concentrated on revival meetings held by the Holiness Movement. The first use of tongues occurred in the first month of 1900. This happened when Charles Parham brought new religious aspects. Towards the end of the nineteenth century, Parham instituted a Bible school as well as a healing home in Topeka, Kansas.[19] On December 31, 1900, some of his students held a night vigil where they prayed. Notably, they had been reading the book of Acts closely. During the vigil, Agnes Ozman received Holy Ghost baptism. Parham plus other present members thought she was speaking in Chinese, which would help her discharge her ministerial duties all over the world. Nevertheless, they were mistaken because the tongues were a Holy Spirit manifestation. Henceforth, Parham started spreading news about this outpouring. He even started another school in Houston. William Seymour was his student who among others who first received Pentecostalism and Holy Spirit doctrine in this school. Adamin highlights that:

> In January of 1901, Parham preached at a church in Topeka, telling the people of the wonderful experiences that were happening at Stone's Folly…And he told them that he believed he would soon speak in other tongues…That night after

[19] Blaine Hamilton, "Crossing the Color Line: The Church of God in Christ, the Assemblies of God and the Civil Rights Movement" (PhD diss., Southern Methodist University, 2008), 7.

> returning home from the meeting, he was met by one of the students who led him into the Prayer Room…When he stepped inside, he was amazed at the sight of twelve denominational ministers…They were sitting, kneeling, and standing with hands raised, and they were all speaking in other tongues…Some were trembling under the power of God. An elderly lady approached Parham, to relate how moments before he had entered the room, "tongues of fire" sat upon their heads…They were sitting, kneeling, and standing with hands raised, and they were all speaking in other tongues...Some were trembling under the power of God.[20]

After witnessing this great outpouring, Parham also prayed to God seeking the same power, which he received and started speaking in unknown tongues as well. The news of what had happened spread all over and newsmakers made headlines depicting Pentecost. The first time to preach concerning the impeccable events during the Holy Spirit happened in January of 1901. Parham revealed how everyone in that meeting was filled with awe, especially concerning the evidence of tongues.

Afterwards in 1906, another revival broke, under the guidance of William Seymour, at the Azusa Street. Notably, Azusa Street is located in Los Angeles. These events increased the intensity with which speaking in tongues occurred across the globe. According to Kgatla,

> Azusa street prayer meetings were begun and before long, wonderful scenes took place…there were prostrations, strong crying unto God, weeping and manifestations of joy…most notable of all, those who were filled with the Holy Spirit experienced physical manipulation of face and body and the final exercise of speaking in tongues as the Spirit of God gave utterance…the Pentecostal experiences in Azusa are similar to the ones in the book of Acts 2.[21]

Seymour excluded all, except the African Americans from holding offices in the mission. As a result, the theological aspects of Pentecostalism could be perceived within the New

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[20] Charles F. Parham, "The Father of Pentecost," Ghana Church, https://ghanachurch.com/charles-f-parham-the-father-of-pentecost/.

[21] Mookgo Kgatla, "The Influence of Azusa Street Revival in the Early Developments of the Apostolic Faith Mission of South Africa," *Missionalia* 44, no. 3 (2006): 321–335.

Testament context whereby the disciples of Jesus received Holy Spirit baptism. Within this perspective, glossolalia, which is tongue speaking, designated the foundation of Holy Spirit baptism.

The Holiness Movement which was marked by an emphasis on divine healing had a major influence on American Protestantism. However, most of the influence resulted from perfectionism that was grounded in the Methodist belief. They emphasized the need of believing in Christ and moving towards the second sanctification stage. Traditionally, this emerges from the principles of Spirit baptism.

The Twentieth century witnessed the fragmentation of the new principles of the Holiness Movement, which were more affirmed as compared to the sanctification of the end result of Spirit-baptism. The tongues speaking provided the proof that the Holy Spirit had descended upon the human body. Pentecostal principles were established first through this context in the Midwest, though they were also present in the South. The African slaves in America are attributed to have caused a lot of trouble for the merging Christianity and Pentecostalism teachings. The Bible was a summary of the present knowledge and determined the worship styles with a background to African religions. As a result, the Black community emerged the first to suggest a different version through the introduction of a set of practices during the revival witnessed at the Azusa Street. The major features included spirit overflow, holy dancing, testimonies, singing, as well as divine touch during worship services.[22]

This what was now known as apostolic and charismatic revival, which attracted people from all realms of life into the social processes and religious movements that

[22] Kgatla, "The Influence of Azusa Street Revival," 324.

helped them understand their inner states. This means that physical features were less important in determining Spirit baptism. Correspondingly, interracial worship was unable to yield positive effects; for example, in the Klux Klan case because these groups caused fear among faithful and risked the elimination of Pentecostal practices. Conversely, missionaries as well as other adherents encouraged Pentecostal practices, which had Holiness principles. Since the beginning of the Twentieth century until the early Twenty First century, the Pentecostal Movement extend its wings to fifty countries. According to Association of Religion Data Archives Organization and Kgatla, "within five months of the birth of this movement, thirty-eight missionaries had gone out from Azusa…In only two years it had spread to over fifty nations worldwide…The nations include China, India, Japan, the Philippines, South Africa, the Middle East and Liberia."[23] Despite the fact that Seymour was experienced in maintaining believers relationships even among people of different races, the Whites brought forth the Assemblies of God. This new church is attributed to have tried to cause divisions among the religious groups. Also, African American Pentecostals left the Pentecostal Holiness Church. There were many rapid changes in the political and social arena. However, most of the Pentecostals were loyal to their interracial religious groups; for example, the Church of God in Christ (COGIC).

Initially, the base on which Pentecostalism was organized influenced the disparities between Protestants due to the lack of a central government. As a result, it became the duty of pastors to shape the character of their individual congregations. Particularly, Pentecostalism influenced most of these characters and promoted their

[23] ARDA, "Pentecostal/Charismatic Movement," ARDA, http://www.thearda.com/timeline/movements/movement_42.asp.

strong adaptability in dissimilar areas and cultures.[24] Currently, more than 400 million are supporters of Apostolic and Pentecostal movements. The apostolic movement, which was created during the start of the Twentieth century did not have racial or class issues in their activities. Therefore, just as the original faithful, the concept of Pentecostalism was received by people of all walks of life. The Africans and other people groups created strong Pentecostal practices and beliefs, which surpassed those of the previously dominant Roman Catholic. During the beginning of the 1900s, Pentecostalism was also engaged in the formulation of individualized religious experiences, which were free to operate devoid of authoritarian control.

In certain areas, Pentecostalism was the quickest spreading movement. This is because its principles were compatible with most of the indigenous religious practices. Consequently, the new religious formations affected the independence of the national rule, which changed to become the internal segment of the apostolic movement.[25] These new forms caused the integration of traditional practices with aspects like ancestral veneration, healing, as well as Spirit involvement in the Christian salvation and baptism, which were segments of Pentecostalism. The significant widespread of Pentecostalism all over the globe gives evidence of a shared view of emotional devotion and spiritual transcendence to society as the vital segment of Pentecostal practices.[26]

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[24] Paominlen Kipgen, *History and Theology of Pentecostal Movement* (Kangpoki, India: Manipur Baptist Press, 2012).

[25] Caroline Harris, "Rivers of Living Water: The Movements and Mobility of Holiness-Pentecostals, 1837–1910" (PhD diss., UCLA, 2016).

[26] George Lundskow, *The Sociology of Religion: A Substantive and Transdisciplinary Approach* (California, CA: Pine Forge Press, 2008), 45–48.

Overall, the goal of the Azusa Street revival to bring about inner healing was short-lived. However, it had a great and long-term impact on Pentecostalism. It resulted in the formation of many religious groups and the development and embracement of the works of the Spirit including speaking in tongues.

## Conclusion

The eighteenth and nineteenth centuries were indeed two important eras as far as inner healing and discipleship were concerned. Different movements rose through the activities of revivalists, with the most notable ones being the Methodist Movement, Holiness Movement, and Pentecostal Movement. Notably, all the religious activities done during the revivals and by the movements revealed that there was effective use of inner healing discipleship programs such as biblical teachings, prayer, counseling, personal devotion, preaching, prophetic activation, and Christian living. The revival works of John Wesley made significant use of these IHD programs and contributed to the emergence of Pentecostalism. Wesley is mostly linked to the establishment of Methodism and the Holiness Movement. His notable contributions to Pentecostalism were mostly through the second work of grace. Another important revivalist in this endeavor is Charles Finney, whose Second Awakening made significant contributions to Pentecostalism. His religious activities in this awakening were part of the theological basis of Pentecostalism. Charles Finney's biblical teachings revolved mostly around salvation and Holy Spirit baptism. He was also concerned about repentance that brings about healing. Finney showed the importance of faith and sanctification in attaining perfection that caused divine healing.

Notably, Finney and Wesley both perceived salvation as a continuous process of sanctification, which acted as a base for Pentecostalism. While Methodism laid the theological ground for Pentecostalism, upcoming revivals like the Holy Spirit baptism of Agnes Ozman during the early Twentieth century and the later Azusa Street Mission provided the practice and behavior of the Pentecostals. The Azusa revival acted as the actual breeding ground for Pentecostalism. These revivals involved extensive works of the Holy Spirit which saw many getting healed, saved, and baptized. There was a lot of praying, preaching, prophetic activation, and increased Christian living among others. Hence, they marked uncountable inner healing discipleship programs that brought many to salvation and health, thereby causing a religious wave that had not been experienced before that gave rise to Pentecostalism.

# CHAPTER FOUR

# THEOLOGICAL FOUNDATIONS

The goal of this research is to examine discipleship and true inner healing from a biblical theological perspective. Some of the questions that ought to be actively explored include which biblical theologies in the apostolic and charismatic movement(s) encourage discipleship for true inner healing, and which Bible themes, images, or stories demonstrate that true inner healing can only be achieved through discipleship. Besides understanding the relevant apostolic and charismatic biblical theology, it is important to study how much the church has interpreted the Bible to support or discourage quick-fix prayers for inner healing. It is important to understand how the church has created, preserved, and wholistic in its theological beliefs concerning the relationship between discipleship and inner healing.

Consequently, it is possible to examine the impact of Historical Theology in the apostolic movement on how the church has promoted or hindered discipleship for that purpose. Finally, undertaking apostolic and charismatic theological perspectives will highlight church doctrines and instructions on the subject. Further, it is important to analyze whether pastoral care and discipleship resonates with the voice of the Holy Spirit for the church and whether the quick-fix prayer solutions do the same. The information gathered from Systematic Theology stirs strong contemporary debates for and against pastoral care and discipleship and its role in promoting inner healing.

When taking biblical theological foundations into consideration, there will be an attempt to construct a new theological view for pastoral care and discipleship with regard to true inner healing. The theological relevance of this subject and project lies in the realization that the modern Christian is increasingly attracted to quick prayer solutions and abandoning discipleship and pastoral care. The reality is that as more Christians become disappointed with quick fix prayer solutions, there is a need to encourage them to recognize that true inner healing comes in many cases as a process, and that its value is determined by the quality of discipleship and the understanding of biblical theological teachings, whether old or contemporary, on the subject.

Humanity is living in an era when most people desire instant remedies or solutions to their predicaments or challenges. Christianity has not escaped the effects of this social phenomenon, and as a result one-off prayer for inner healing has become popular in many churches and ministries. In such a usage, Christian prayer can be an effective strategy in the coping process insofar as it serves to promote avoidance, redirect internal and or external focus, or cause one to defer or self-direct their personal problems. Chiang and Lee assert that "some Christian leaders now recognize the importance of addressing the inner lives of Christians in order to overcome emotional roadblocks and deep-seated hurts in their lives, so that they may move on to maturity in Christ."[1]

It is not surprising, therefore, that people who seek out quick prayer fixes have less desirable outcomes compared to those who engage in long-term discipleship through consistent pastoral care. People who rely on one-off prayer do not attain the inner healing that they desire because they have adopted prayer as a coping strategy based on the

[1] Shoo Chiang and Jonathan Lee, "Inner Healing and Deliverance as an Essential Component of the Discipleship Structure of the Local Church," *Doctor of Ministry* 234 (2017): 2.

distractions, avoidance, internal and or external focus, or self-redirection, as opposed to true inner healing. It is in view of such considerations that theologians must indulge aggressively in practical disciplines such as pastoral care, Holy Spirit led counseling, and staged discipleship as the main strategies to promote true inner healing.

Inner healing is a divine work of freeing people from emotional effects of painful experiences to facilitate positive spiritual growth.[2] Many Christians acknowledge the healing power of God. Most believe that there is a need for people to get guidance from a pastor or evangelist to receive the complete inner healing that would allow them to grow in Christ. In recent years, divine healing has become more popular in the Christian community due to the various issues affecting people's lives. Christian leaders such as apostles and pastors use multiple techniques to achieve inner healing, such as discipleship through prayer, Bible study, and prayer journeys. There are several biblical texts and poetic examples of God's power in delivering, transforming, and restoring people with broken hearts and minds.[3] For instance in Exodus the third chapter, God called Moses and endures his endless excuses not to lead the Israelites. During this account, God is helping Moses to resolve his past to become effective in the present and future. God's interest is for people to resolve past issues, overcome fears, and conquer emotional struggles, and this is true inner healing.

[2] John Goldingay, "Theology and Healing," Biblical Studies, https://biblicalstudies.org.uk/pdf/churchman/092-01_023.pdf.

[3] Chiang and Lee, "Inner Healing and Deliverance," 11.

## A Theology of Healing

*Biblical Theologies that Support Discipleship for Inner Healing*

God restores human beings through His Holy Spirit in action. God offers various devices for making life on earth bearable. According to Goldingay, such human attempts to achieve inner healing should be considered a gift of God's common grace. These human efforts may include preaching, personal devotion, and discipleship through prayer, among others.[4]

God's activity through His Holy Spirit encompasses all aspects of humanity's well-being. A good example is God's relationship with Israel, which influenced all spheres of society from politics, social ties, economy, and individual life. In Hebrew, the noun "shalom*"* is used to refer to the well-being of people in all aspects, while in Greek, it is known to as "Sozo," meaning making a person whole both physically and spiritually. God gave His only begotten son, Jesus, to bring a ministry of healing to broken bodies, minds, hearts, and relationships. God was able to restore people's inner health through the manifestation of the Holy Spirit, preaching, discipleship and prayer. Chiang and Lee posit that "inner-healing should be called 'prayer and counsel for sanctification and transformation…Inner-healing is actually the application of the crucified and resurrected life of Jesus Christ and His blood to those parts of my heart and yours that did not fully 'get the message' when we first received Jesus as Savior.'[5] In other words, Jesus delivered people through His grace and also guided them through discipleship and

[4] Goldingay, "Theology and Healing," 25.

[5] Chiang and Lee, "Inner Healing and Deliverance," 12.

constant manifestations of His divine grace to make them whole, both physically and spiritually.

## A Theology of Suffering

Many Christians perceive suffering as a punishment for one's wrongdoings, which can be traced back to the sin committed by Adam and Eve. However, Williams asserts that "suffering is God's plan for us."[6] One of the reasons God meets people in their suffering and while they are experiencing pain is to fulfill a positive role, which is becoming mature in Christ. The prophecy of Isaiah in fifty-third chapter indicates that Jesus bore our pains and sufferings in His body, which leads humanity to understand that suffering for Christ is part of the process of discipleship. Maturity in Christ can only be achieved after true inner healing, and without suffering, people will not seek help and guidance on how to overcome their struggles.

Goldingay posits that pain is a launching pad for inner healing.[7] It is through suffering that people recognize the healing power of Jesus and seek pastoral care and discipleship to overcome such tribulations and attain emotional wellbeing. There is adequate evidence from the Bible that Jesus himself reached maturity through suffering (Heb. 2:10). These painful experiences encourage people to draw close to God, desire to become members of Bible study groups and prayer journeys and seek inner healing through the Holy Spirit. Suffering cannot disappear with a single prayer for healing but requires a person's devotion to seek help and guidance from people who have attained

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[6] Ken Williams, "Toward a Biblical Theology of Suffering," Relationship Skills, 2, http://www.relationshipskills.com/resources/Toward-a-Theology-of-Suffering.pdf.

[7] Goldingay, "Theology and Healing," 25.

maturity in Christ. In other words, discipleship plays a significant role in enhancing people's understanding about suffering and its function in regaining their inner wellbeing and growth in Christ.[8]

While it is agreeable that God does not bestow suffering on His children to discipline them or bring them closer to Him, but God will use the pain and suffering that afflicts His children for their good and by His Holy Spirit impart grace to endure and mature to fullness in Christ.

## A Theology of Miracles

A miracle can be defined as an event or act of God that is supernatural and cannot be explained in rational terms. There are several instances in the Bible where Jesus performed miracles to restore people's physical and spiritual wellbeing. However, Jesus did not perform the miraculous acts only by himself; Jesus also delegated the authority and power to His disciples to do the same. Goldingay notes that not all supernatural actions by Jesus and His followers were about physical healing.[9] Miracles were performed to cast out demons, raise the dead, and feed hungry people. An excellent example of a miracle that entailed inner healing is the transformation of Saul to Paul. After meeting Saul along the road to Damascus, God directed Ananias to find him and restore his sight. It is at this point that Saul changes his ways and name to become an Apostle of Jesus. In Acts the ninth chapter, Saul is described as having grown strong spiritually and attained an enhanced understanding of the power of Jesus as the Messiah.

[8] Vhumani Magezi and Christopher Magezi, "Pastoral Care and Healing in Africa: Towards an Adamic Christological Practical Theology Imagination for Pastoral Healing," *HTS Theological Studies* 72, no. 2 (2016): 7.

[9] Goldingay, "Theology and Healing," 29.

Such a miracle supports the need for people to seek inner healing, which cannot be achieved through a single act of prayer, but a journey with Jesus seeking discipleship and guidance, being devoted to knowing Christ more, and constant revelations from the Holy Spirit through discipleship.

## Wholistic Charismatic Theology Model

Wholistic charismatic model offers an unrivaled connection to the works of Jesus Christ and the biblical teachings that define a believer. Discipleship is especially significant in the promotion of inner peace in today's world that is so full of suffering and temptations that it can easily overwhelm people and divert them from knowing Christ and living by His ways.[10] Though there are other ways of seeking inner healing, including secular therapy, the Bible offers sustainable solutions to those with troubled spirits, with the only requirement being constantly renewed and thirsty for the work of the Holy Spirit in a supernatural way. According to Hogan,

> A significant need exists for a biblical foundational understanding of forgiveness, repentance, and reconciliation as well as the formation of discipleship practices to ensure the body of Christ rightly implements these prescribed measures in daily life. Sin not repented of, soul wounds, long-held offenses, and the lack of a renewed mind that Scripture presents as principal to living a transformed life often impair the ability to clarify these biblical issues.[11]

The Bible encourages a theology of discipleship through prayer, Bible study, relationship with the Holy Spirit, and preaching accompanied with signs, wonders and miracles. All

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[10] Dona Schepens, *The Relationship Between Candidate Preparation and Effective Healing Prayer at Living Christ Church in Nyack, N.Y.* (New York, NY: Nyack College, Alliance Theological Seminary, 2017), 5.

[11] Shelly Hogan, *The Supernatural Work of Forgiveness, Repentance, and Reconciliation: A Ministry Strategy for the Body of Christ to Facilitate Inner Healing and Freedom from Strongholds* (Maricopa, AZ: Assemblies of God Theological Seminary, 2017), 11.

these aspects, when done consistently, promote inner healing in a way that an attempted one-time quick-fix prayer never can.

Prayer is an avenue towards the attainment of true discipleship. Christians are encouraged to involve other believers in their prayers because such cooperation brings God's discernment and compassion to a united group.[12] Through praying, one has the chance to open their heart and mind to the Holy Spirit, who in turn administers His truth and grace to ensure the believer's healing from any hurt. Jesus' teachings on prayer point to the direct connection between acts of discipleship and inner healing. For instance, He says, "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you" (Matt. 7:7). This teaching thus promises that believers will get their prayers answered by asking for God's intervention. It offers support that true healing can only be obtained from God through acts of discipleship, faith, and prayer. Jesus promotes prayer by promising to give to whoever asks, which should guide those seeking inner peace to know God, live by His ways, and ask for His healing.

A Wholistic Charismatic Theology of discipleship through Christian living is also a vital component of the inner healing process. Christian living classes equip learners with the knowledge to abide by Christ's ways and impact on the lives of other people, both believers and non-believers.[13] Living by the teachings of a Spirit filled believer promotes spiritual gains and the promise of the afterlife, enabling people to achieve inner peace through the knowledge that the troubles of this world are temporary. In the book of John, Jesus says, "Anyone who loves me will obey my teaching. My father will love

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[12] Ingrid Davis, *The Impact of Inner Healing Prayer on Christian Maturity at Stanwich Congregational Church in Greenwich, Connecticut* (Greenwich, CT: Nyack College, Alliance Theological Seminary, 2016), 21.

[13] Schepens, *The Relationship Between Candidate Preparation and Effective Healing,* 5.

them, and we will come to them and make our home with them" (Jn. 14:23). Lang and David argue that "Christian spirituality, without an integration of emotional health, can be deadly—to yourself, your relationship with God, and the people around you…This comes from his intense personal experience and has broad implications for believers."[14] The aforementioned verse thus creates imagery of peaceful existence that is achieved by inviting the Holy Spirit to dwell in humanity's hearts, insinuating a direct relationship between discipleship and true inner healing.

Bible based study is one of the most common forms of inner healing theologies that is promoted through discipleship. Davis asserts that there is a connection between advanced knowledge of the Bible and inner healing.[15] This author further explains that studying God's word empowers people to figure out life spiritually in addition to giving them the patience and strength to face challenges that they may encounter on a daily basis. A great deal of inner healing entails perseverance, a quality that the Bible stresses. For instance, the Sermon on the Mount contains various themes realizable through active Bible study that are important in promoting a complete healing theology of inner healing. Jesus says, "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me," alluding to persecution, which is an affront to peace, and, "Rejoice and be glad, because great is your reward in heaven, for, in the same way, they persecuted the prophets who were before you" (Matt. 5:12). The above promise thus offers peace even to troubled souls, and that their suffering is not in vain since Christ himself recognizes it and offers recompense in His eternal kingdom. Having an

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[14] James A. Lang and David J. Bochman, "Positive Outcomes of a Discipleship Process," *Journal of Spiritual Formation and Soul Care* 10, no. 1 (2017): 53.

[15] Davis, *The Impact of Inner Healing Prayer,* 17.

understanding of a Wholistic Charismatic Theology through Bible study thus provides the chance for one to recognize such promises of eternal reward besides understanding that suffering is part of Christian life and that believing in God and being continuously filled in the Holy Spirit is the only source of true inner peace and healing.

The achievement of inner healing requires individuals to evaluate their relationship with God and fellow humans, hence the need of a Wholistic Charismatic Theology for personal devotion infilling. According to Schepens, such commitment requires the faithful to undergo an "effective healing prayer session or the effectiveness of the healing prayer session- defined as identifiable changes in the candidate as a result of addressing the root causes of emotional, spiritual, or physical pain or bondage."[16] Through this inner thinking, one's soul is cleansed and they achieve harmony with others. Devotion ensures that one abides by God's teachings; the result of such endurance is a close connection with the Holy Spirit and the peace that comes from knowing that everything is in God's hands. Not only everything is in God's hands but that God, the Father, is all loving and His heart is to have us in total inner healing. Through devotion under the guidance of the Holy Spirit, one comes to understand that the path to God and eternal peace involves listening, observing, and obeying the Holy Spirit. Nowhere in Christianity is this teaching exemplified more than in Jesus' suffering and the perseverance of saints, which reveals that true happiness and riches are in God's promise of greater works and that the Kingdom of God will continue to expand under severe persecution. Without a Wholistic Charismatic Theology of daily devotion, it would be utterly impossible to listen to the Holy Spirit and tune the spirit to correlate and live up to

[16] Schepens, *The Relationship Between Candidate Preparation and Effective Healing,* 9.

the standards that are required by Christ's teachings, that is to do His works. Schepens thus encourages Christians to observe personal devotion and even develop it to include family devotion as a way of keeping a close connection between God, families, and self.[17] It is through such connections that God's inner healing will rest in humanity's hearts with the understanding that whatever mankind is enduring now for His sake will be turned into joy.

A Wholistic Charismatic Theology in preaching is also a critical avenue towards the achievement of inner peace and healing. Bringing others towards Christ is an effective way that discipleship brings harmony and peace to our hearts.[18] Various biblical themes and teachings allude to this assertion, including Jesus' teaching about vines. He compares Himself to the vine, and terms believers as the branches with the promise that the gardener (The Father) prunes unproductive branches. Productivity is evident in the ability to allow the Holy Spirit to epitomize the life of Christ through humanity, especially through witnessing to other people through the Holy Spirit. This is evident and accompanied by signs, wonders and healings. As such, discipleship by an active Wholistic Charismatic Theology via preaching can bring inner healing and peace through the knowledge that one is fulfilling Christ's will and that believers are productive branches.

## Theology on Quick-Fix Prayers for Inner Healing

The church views inner healing as a partnership with the Holy Spirit. The purpose of this relationship is to provide healing for inner incongruence of emotion and thought,

[17] Schepens, *The Relationship Between Candidate Preparation and Effective Healing,* 13.

[18] Hogan, *The Supernatural Work of Forgiveness, Repentance, and Reconciliation,* 31.

to restore mental orderliness, and to realign an individual with God through the Holy Spirit.[19] Such inner healing is possible through the application of Christ's delegated authority that enables believers to free each other from demonic bondages and oppressions. Inner healing is thus the expression of the Holy Spirit working through caregivers and disciples to provide solace to troubled souls and freedom from dysfunctional behaviors and thoughts. The church acknowledges that prayers are critical to inner healing. However, the emergence of the super healing evangelists promising quick-fix prayers have resulted in the evolution of theology to preserve the sanctity of the Scriptures and protect them from people fooling troubled souls with the promise of instant prayers and miracles.

Inner healing involves continued prayer and counsel with the aim of sanctifying and transforming the spirit of the affected. Believers thus view such healing as a process rather than an instant-result endeavor. Modern day interpretation of Scripture by the church considers this healing as an application of Jesus' life and death towards improving the spiritual well-being of believers. The acceptance of inner healing requires every believer to hold onto this salvation and practice it in their lives.[20] It is to claim what has been redeemed through the complete sacrifice of Jesus on the Cross. Baugh further points out that a significant part of the church movement considers this healing as a counseling and prayer tool that is meant to improve all dimensions of believer's character and life. As such, quick-fix prayers in healing are not as effective even when considered from the church's theology perspective, since inner healing is a process involving the

[19] Keith Johnson, "Theology as Discipleship," Themelios, http://themelios.thegospelcoalition.org/review/theology-as-discipleship.

[20] Kenneth Baugh, *Emotionally Healthy Discipleship: A Process for Resolving the Spiritual and Emotional Conflicts that Hinder Sanctification* (DMin diss., Biola University, 2016).

abandonment of old behaviors and letting God work His miracles through His Holy Spirit. The transformation of the mind through the Holy Spirit allows the person to receive their healing and be set free from soul troubling issues.

A Wholistic Charismatic Theology has always taken opposition to the idea of quick-fix or once off prayers is also informed by the view that inner healing is transformational. Francis writes that, "but every baptized Christian is a disciple with a call to listen and learn and then both to articulate and to live the Gospel."[21] There is a connection between this healing and spiritual deliverance, all of which would be impossible to achieve in a split second, hence the insistence on a systematic approach towards healing people who are emotionally and spiritually disturbed and therefore lacking inner peace. The church thus accepts that the promise of an instant miracle to erase the afflictions of the soul is not always possible. Francis further agrees with the opinion of the modern church that we cannot put a timeline on God's work.[22]

Some segments of the church consider inner healing to come from Christian counseling. According to Baugh, "the sanctification gap was to identify and resolve the emotional pain that is at the core of spiritual and emotional conflicts. This pain is best dealt within the confines of safe relationships with other believers. In this safe environment, the hurting person can share their story and receive empathy, compassion, and acceptance that facilitates emotional healing and spiritual transformation."[23] Such counseling thus focuses on prayer, and as accepted among the different denominations,

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[21] James Francis, "Learning Church: Theology for Discipleship and Ministry," *Rural Theology* 13, no. 1 (2015): 97.

[22] Francis, "Learning Church," 99.

[23] Baugh, *Emotionally Healthy Discipleship,* 143.

God answers in God's time. The promise of a quick fix to the troubles of the soul, especially as it applies to inner healing, is thus far removed from the Wholistic Charismatic opinion. Practitioner's ministry of inner healing requires time for the spiritual counseling and, therefore; it is impossible to promise congregants that their troubles will vanish after praying. Instead, it is expected that the ministers and prayer leaders will cultivate patience in prayer just as Jesus showed that He always relied on the Father before doing any action. The healing involves eliminating emotional pain that has accumulated over time; this cannot be achieved instantaneously. As such, a Wholistic Charismatic Theology advises spiritual healers to consider the contribution of prayer under the guidance of the Holy Spirit to the counseling process and manage the expectations of the afflicted by avoiding giving an unrealistic timeline for their recovery process.

The Wholistic Charismatic Theology position towards the phenomenon of quick-fix prayers is also informed by the fact that inner healing involves multiple components of spirituality. Such aspects cannot be fixed with one prayer, hence the aversion of a majority of the practitioners towards the notion of an instant miracle to provide healing. Saint Peter writes, "They must turn from evil and do good; they must seek peace and pursue it" (1 Pt. 3:11). This verse reveals that the attainment of peace, whether internal or external, is a process, not a single event. Internal peace is just one aspect of spiritual healing, and its achievement takes time and devotion. Wholistic Charismatic Theology agrees that the complete healing of an individual is not achievable in one prayer sitting. Christ's power through His Spirit has to permeate the soul of the individual, and this requires acceptance and forgiveness of oneself and others. Molinari mentions that "it may

take a very long time to forgive because it is a slow process; the more serious the wrong suffered, the longer it will take to forgive."[24] This argument thus supports the premise that inner healing is a time-consuming exercise that requires more than one quick-fix prayer; hence the opposition of Wholistic Charismatic Theology to instant healing being promoted by misguided preachers.

The evolution of Wholistic Charismatic Theology in favor of a patient approach towards healing prayers rather than quick-fix solutions is informed by the Scriptures. Hebrews 10:36 urges believers, "You need to persevere so that when you have done the will of God, you will receive what he has promised." Inner peace and wellbeing is a promise from God as it touches on spiritual and physical health in addition to one's full restoration which is available through the full atonement of Jesus Christ. As such, Wholistic Charismatic Theology's opinion is that any prayer intervention to heal other people needs time, transformation through the divine power of the Holy Spirit and thus cannot be treated as a quick solution. It involves releasing believers from demonic bondages that cause dysfunctional lives and instead to nurture growth and contentment in Christ's image. Addressing the causes of spiritual and emotional malaise is thus a process that involves accepting Christ's wholeness and the required behavioral changes to incorporate believer's attributes like forgiveness and patience. As such, one cannot promise to heal the inner souls of others or claim to offer quick-fix prayers, for in doing so, they would be advocating a false gospel.

Wholistic Charismatic Theology's interpretation of the Bible is that inner healing is the reflection of one's acceptance of God and His ways. Apostle Paul writes, "The

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[24] Enrico Molinari, "The Process of Forgiving: Psychological Aspects," *Rivista di Psicologia Clinica*, no. 3 (2007): 242.

mind governed by the flesh is death, but the mind governed by the Spirit is life and peace" (Rom. 8:6). This teaching implies that inner wellbeing requires cultivating a relationship with God through the Holy Spirit. Such a relationship bears fruit in the individual and it brings out the values of forgiveness, repentance, renunciation, and confession, not all of which can be attained in one prayer meeting. Believers are thus expected to approach inner healing with patience and align themselves with the Holy Spirit's teachings and practices for the attainment of internal healing and wellbeing.

## Historical Theological Perspectives on Discipleship and Inner Healing

Historical Theology had a positive effect on the promotion of discipleship for inner healing by the modern church. In his historical theological book, Pelikan writes that "as the fullness of Him who fills all in all, the Church participates in His unity with the Father and the Holy Spirit; as the Body of Christ."[25] The achievement of full communion with these heavenly beings thus calls for the wellness of the body and soul. For those suffering from emotional disturbances that deprive them of inner peace, Historical Theology encourages other believers to work towards relieving this suffering by administering the various acts of discipleship, including prayer and devotion. Historical Theology further promotes interpreting history through the context of eternal life, and such interpretation guides the modern church on matters involving acts of discipleship and their impact on inner healing.

Historical Theology envisions a partnership between humanity and God. The success of such collaboration involves the spread of God's will among the nations, which

[25] Jaroslav Pelikan, *Historical Theology: Continuity and Change in Christian Doctrine* (Eugene, OR: Wipf and Stock Publishers, 2014), 156.

is reliant on discipleship achievable through Christian living, Bible study, and preaching, among other strategies that the church uses to spread God's word.[26] As such, the success of this theological vision of divine and human partnership, as envisioned by Historical Theology, is dependent on discipleship activities that are implemented by subsequent generations of believers. A healthy relationship requires an emotionally healthy mind, hence, the support that Traditional Theology has offered to the modern church in promoting inner healing of the soul through discipleship. In addition, traditional and Modern Theology accepts that the achievement of complete conformity and communion with Christ requires that believers work towards healing their fellow humans through acts of discipleship as a process of working out their salvation in fear and trembling.

Traditional Theology portrays believers as God's children, as does Modern Theology. The promise of peace that is inherent in Christian teachings requires a healthy mind, body, and soul. Traditional theologians thus identify discipleship through inner healing as a critical process towards purifying the emotions of believers, hence moving them in alignment to God's plan and calling for their life. Additionally, Traditional Theology has also supported discipleship and its contribution to inner healing through its acceptance of human agency, especially in consideration of Christ's role as healer. Since the cure is God's gift, then its presence among the traditionalists and modern theologians is indicative of the historical support that the church enjoys in its application of discipleship activities like prophetic preaching and praying through the Holy Spirit to achieve inner healing.[27] The restoration of God's partnership with all believers requires

[26] Jethro Stephen Day, "A Practical Theology of Discipleship Formation in Aotearoa, New Zealand" (PhD diss., University of Otago, 2016), 7.

[27] Eric Stoddart, *Advancing Practical Theology: Critical Discipleship for Disturbing Times* (London, UK: SCM Press, 2014), 13–15.

emotional and spiritual wellbeing, hence the support that Historical Theology lends to the modern leadership of the church, since the wellness and happiness of believers is a reflection of God's purpose for His people.

Historical Theology appreciates various miracles and great actions of the early Christian community, especially its embrace of discipleship through preaching and healing. The church's view of discipleship and its role on inner healing is thus in line with the teachings and interpretation of biblical works by early theologians. Though believers are meant to value the eternal kingdom, their welfare on earth is also crucial to the religious leaders, as they are considered the shepherds, with the people being the sheep. Traditional Theology is thus a source of immense support for inner healing, since the actions involved in this process, such as praying, devotions, and prophetic activations, contribute towards strengthening believers and their relationship with each other.

Johnson expounds on this point further by asserting that without Christians uniting to use their faith and prayers in helping their fellow brothers and sisters to achieve inner healing, the lessons of the Good Samaritan would be lost on believers.[28] The achievement of inner healing by today's church is supported by Traditional Theology's view of the need for relationship with the Holy Spirit to provide for the needs of the soul and the mind. In the absence of emotional stability that arises from inner healing, the goodness of life and the promise of peace will be lost to many people, which is why the connection between the traditional theological view of discipleship and the modern church's practices is so critical.

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[28] Johnson, "Theology as Discipleship," http://themelios.thegospelcoalition.org/review/theology-as-discipleship.

Furthermore, Historical Theology recognizes the importance of connecting service to the church with attitudes of humility. Christians are expected to apply the lessons of Christ in their discipleship endeavors, including providing inner healing to those with emotional issues.[29] Additionally, throughout Christian history, believers have always sympathized with those suffering among them just as Christ exemplified through His numerous compassionate acts, some of which involved healing. Moreover, service to others as promoted in Traditional and Modern Theology involves using discipleship to alleviate the suffering of other people, whether spiritual or physical. Historical Theology has offered ideological and moral support to the modern church on various fronts, especially in the application of discipleship as a tool towards the achievement of inner healing.

**Systematic Theological Perspectives Regarding Discipleship and Inner Healing**

Systematic Theology refers to the whole Christian faith, which is a web of consistent images, ideas, and claims.[30] This means that Systematic Theology is not rigid since there is no way of condensing or summarizing God's activity. Therefore, it can be approached from any angle. Hence, this discussion will approach it from the concept of spiritual inner healing, which is best illustrated using a threefold model of an individual. Such a model considers each human being as comprising three domains of influence, namely, body, spirit and mind.[31] Thus, inner healing involves the cultivation of the

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[29] Francis, "Learning Church," 97.

[30] Owen Thomas and Ellen Wondra, *Introduction to Theology* (New York, NY: Church Pub. Inc., 2002), 12.

[31] Peter Laughlin, *Necessity, Meaning, and Atonement* (Eugene, OR: James Clarke Co., 2015), 88.

second sphere, spirit, to assist the affected person to have the spirit of the mind, which in turn translates into health. The theological approach to spiritual healing is quite broad due to the numerous ways that faith healers use to ensure that their charges enjoy the benefit of a healthy and peaceful spirit.

Christian denominations have adopted specific approaches to inner healing, which they practice in various forms, including healing liturgies, meditation, anointing with oil, laying of hands, and faith healing, among others.[32] Due to the importance of inner peace and a healthy spirit for the welfare of an individual, various theological perspectives such as doctrines, creeds, and catechisms have incorporated discipleship and inner healing in both teaching and practice. Critical to the wholesome wellness of the body is pastoral care, which resonates with the Holy Spirit, considering that the intention of carrying out discipleship and pastoral care are spreading God's word and healing message to the masses.

Doctrine means teaching, and nowhere did Jesus promote discipleship and inner healing as much as Jesus did in His teachings. For instance, the endings of both the Mark and Matthew gospels involve Jesus appealing to His apostles and followers to heal, save, and deliver and disciple both the Jews and the gentiles. During the commission in the gospel of Mark, He says:

> Go into the entire world and preach the gospel to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well (Mk. 16:15-18).

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[32] Bruce Bauer, "The Importance of Worldview Change in the Discipling Process," *Journal of Adventist Mission Studies* 12, no. 2 (2016): 184–193.

A similar call is also seen in the gospel of Matthew whereby Jesus authorizes His disciples to recruit followers from all nations, to baptize and heal. These critical teachings of Jesus are what shape the approach of theologians, Christians and the entire church towards discipleship and inner healing. The importance of the command to heal, save, and disciple is not lost to Christians considering that these were among the last words of Jesus before His eventual death and ascension to heaven. Additionally, Gorman argues that "Jesus did not ignore the bodies of those with whom and to whom he ministered. Quite the contrary, his healing ministry reveals clearly that he was concerned about the bodies of other people."[33] As a result, various churches and ministries have incorporated discipleship and inner healing into their ministerial work. For instance, the Catholic Church doctrine teaches and practices the sacrament of healing, which not only covers physical illness but also concerns itself with emotional and spiritual wellness. This sacrament is promoted together with the sacrament of reconciliation and penance to enable believers to shed the emotional baggage from their past and attain inner peace and satisfaction. It is thus apparent that the theological perspective of doctrines towards discipleship and spiritual healing is that the two are critical necessities to Christian life and part of Jesus commands to his followers, hence the need to practice them in our daily lives.

## Discipleship Theology and the Holy Spirit

The pastoral care and discipleship activities resonate with the voice and command of the Holy Spirit. According to Culpepper, the Holy Ghost speaking through the apostles

[33] Mary Jane Gorman, *Tending Body, Heart, Mind, and Soul: Following Jesus in Caring for Ourselves* (Nashville, TN: Abingdon Press, 2010), 1.

encouraged the ministering of the word and the healing of those suffering from physical and emotional ailments.[34] This reveals the connection between discipleship and inner healing that exists even in the current church. Paul tells the Corinthians in 1 Corinthians 12:7-10:

> Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit. To another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.

The above preaching by Paul reveals that the Holy Spirit empowers believers with various gifts, including healing and speaking in tongues. Mbende argues that the presence of these two gifts is an expressed empowerment of those performing pastoral care to concern themselves with the physical and mental wellbeing of other believers by healing them.[35] However, quick-fix prayers are discouraged because patience is also a fruit of the same Holy Spirit and Christians cannot put a timeline for God to answer their prayers. Quick-fix prayers do not mirror the voice of the Holy Spirit since all that believers can do is to pray, believe and leave the rest for God. Thus, the promotion of such prayers is against the voice of the Holy Spirit and can potentially bring the church into disrepute, hence the importance of a unified approach of patience to prayers. The church affirms healing ministries but cautions that such work that also requires discipleship should be approached with humility, patience, and faith that God will answer the prayer to heal.

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[34] Richard Culpepper, "Jesus as Healer in the Gospel of Matthew, Part II: Jesus as Healer in Matthew 8–9," *In die Skriflig* 50, no. 1 (2016): 1–9.

[35] Jacques Yves Mbende, "Healing as an Approach for Discipleship in the Bible: A Missiological Perspective," *Journal of Adventist Mission Studies* 11, no. 1 (2015): 61–66.

## A New Perspective

Discipleship for inner healing can only be achieved when mankind understands that we are sons and daughters of the most-high God. This allows us to understand that we are heirs with Christ and have been fully redeemed to have a sound mind and full inner peace. This reflects the nature of our loving Father who always wants us fully redeemed, fully restored and fully healed. Inner healing is then seen as Father God's heart towards His children and thus we ask and claim His full healing. We need to understand that different people take different times to heal and it all depends on how deep the wound is and how willing the believer is to allow the Holy Spirit to treat their wound. Often, we feel condemned, and this is contrary to what the Bible says about those who are born again: "therefore, there is now no condemnation for those in Christ Jesus" (Rom. 8:1). Thus, there is a need to implement the process of Wholistic Charismatic Theology in discipleship with the full revelation of the gospel in order to achieve true inner healing.

## Conclusion

Healing is not a new concept in Christianity. One of the fundamental beliefs of Christianity is that God heals and restores broken hearts. Inner healing is not only biblical, but a vital element for people focused on attaining maturity in their walk with God. Spiritual healing, which is the divine work by God through the Holy Spirit to free people from the emotional effects of heartbreaking experiences, has extensively been documented in the Bible. Various biblical theologies support the argument that people who get discipled for an extended period achieve optimum outcomes with inner healing compared to those who receive a single prayer for healing.

Theologies of healing, suffering, and miracles offer adequate explanations as to why Christians should remain devoted through constant prayers and guidance by apostles and pastors to attain inner healing and maturity in Christ. It is also evident that the church has incorporated discipleship and internal healing in catechism theologies such as creed, catechism, and doctrine because they are founded on the gospel. Additionally, the healing actions of Jesus Christ and Jesus's final commission to His followers to save, heal, and disciple mirrors the role of the church to promote discipleship and healing missions. A Wholistic Charismatic Theology needs to be implemented in discipleship programs that promote the fullness of the gospel which reflect that our God is so in love and is concerned with humanity's well-being in body, soul and spirit.

# CHAPTER FIVE

# INTERDISCIPLINARY FOUNDATIONS

Several disciplines take a number of different approaches to trauma and healing trauma. For example, in behavioral health services, trauma is viewed through a lens focused primarily on trauma-informed care.[1] Pure psychology features trauma-focused cognitive behavioral therapy, based on principles of cognitive behavioral therapy (CBT) rooted in the proposition that people can resolve psychological issues, problems, and disorders by learning healthy coping skills by changing patterns of faulty or unhelpful ways of thinking and in turn by changing learned patterns of unhelpful behavior.[2] And a composite of philosophy, philosophy of science, history, anthropology, and Christian thought has brought to the forefront studies of human change through worldview transformation.[3] An additional foundational discipline or field philosophically, psychologically, and practically informing the present study is neuroscience. It is neuroscience and its offshoot theory—neuroplasticity theory for cognitive and psychological mechanisms of trauma and depression, anxiety, and PTSD—that is used

[1] For example, see Nicola Palfrey, Rebecca E. Reay, Velissa Aplin, Jeffery C. Cubis, Virginia McAndrew, Denise M. Riordan, and Beverley Raphael, "Achieving Service Change Through the Implementation of a Trauma-Informed Care Training Program Within a Mental Health Service," *Community Mental Health Journal* 55, no. 3 (2019): 467–475.

[2] Naomi Ennis, Shai Shorer, Yael Shoval, Zuckerman, Sara Freedman, Candice M. Monson, and Rachel Dekel, "Treating Posttraumatic Stress Disorder Across Cultures: A Systematic Review of Cultural Adaptations of Trauma-Focused Cognitive Behavioral Therapies," *Journal of Clinical Psychology* 76, no. 4 (2020): 587–611.

[3] Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI: Baker Academic, 2008).

foundationally to inform this study of discipleship inner healing programs. The evidence-based research reviewed in the following sections helps to support the study as it explains neuroscience, theory and modeling of neuroscience, neuroplasticity theory, forms and mechanisms of neuroplasticity, and neuroplasticity in cognitive and psychological mechanisms of trauma (the latter including coverage of depression, anxiety, and post-traumatic stress disorder (PTSD).

## Neuroscience Defined and Characterized

As a subdivision of biology,[4] neuroscience is concerned with the functioning of the nervous system;[5] and as an interdisciplinary science working in tandem with psychology, philosophy, and even medicine, neuroscience is concerned with the changes to the normally functioning nervous system when subjects develop or incur a neurological, psychiatric, and/or neurodevelopmental disorder.[6] Neuroscience is by its very nature a multidisciplinary and multi-level field.[7] As Shulman asserts, causal explanations by fundamental laws such as those found in classical physics are often

[4] Georgetown University Medical Center, Department of Neuroscience. "About Neuroscience." Accessed November 1, 2022.

[5] Daniel D. De Haan and Geoffrey A. Meadows, "Aristotle and the Philosophical Foundations of Neuroscience." *Proceedings of the American Catholic Philosophical Association* 87: 213–230. 2013.

[6] According to Pernu and Elzein (2020), such a consideration is made while ensuring the distinction is drawn between changes in neural features evidently prompted by natural rewiring in the brain and changes in neural features caused by external interferences to ordinary/normal brain function. See Tuomas K. Pernu and Nadine Elzein, "From Neuroscience to Law: Bridging the Gap," *Frontiers in Psychology* 11 (2020): 1862.

[7] Hiroto Ogawa and Kotaro Oka, eds, *Methods in Neuroethological Research* (Japan: Springer Science & Business Media, 2013); Robert G. Shulman, "Neuroscience: A Multidisciplinary, Multilevel Field," in *Brain Imaging*: *What it Can (and Cannot) Tell Us About Consciousness* (Oxford, UK: Oxford University Press, 2013).

considered the ideal of science.[8] But with a multilevel, multidisciplinary phenomenon, such as trauma survivorship of members of a discipleship program, a single, unified causal explanation is typically not all inclusive and is not sufficient to thoroughly cover all levels, dimensions, nuances, and complexities of that phenomenon.[9] In the case of neuroscience, then, its multiplicity combines neuroscience physiology, anatomy, cellular/molecular physics, cellular/ molecular biology, developmental biology, biochemistry/neurochemistry, neuropharmacology, clinical psychopharmacology, ophthalmology and visual science, cytology, psychology, genetics, pediatrics, computer science, chemistry, statistics and data science, medicine, and/or biomedical engineering[10] to study the nervous system and understand at the very core levels the neurons glia and neural circuits as they function in behavior, cognition, affect, perception, learning, and memory but also works in tandem with mathematics, linguistics, engineering, computer science, chemistry, philosophy, psychology, and medicine,[11] among other disciplines, to investigate and understand any multilevel, multidisciplinary phenomenon.[12]

Neuroscience is based on the premise that mind is a system of mechanisms, processes, procedures, and states or conditions that contribute to the production of

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[8] Shulman, "Neuroscience."

[9] Shulman, "Neuroscience."

[10] Frank J. Ayd, *Lexicon of Psychiatry, Neurology, and the Neurosciences* (Philadelphia, PA: Lippincott Williams & Wilkins, 2000); Robert G. Shulman, "Neuroscience: A multidisciplinary, multilevel field;" Yale University. "Interdepartmental Neuroscience Program." Accessed November 3, 2022.

[11] Georgetown University Medical Center, Department of Neuroscience, "About Neuroscience."

[12] Depending upon the context and multiplicity of the phenomenon being studied, the full descriptive term for neuroscience is also often compounded according to the branches of neurosciences involved, as, for example, molecular, cellular, clinical, behavioral, and theoretical neuroscience, or is referred to in the plural as neurosciences. For this chapter, the word neuroscience is used with these "multiples" implied.

thought, memory, and meaning.[13] Neuroscience-based theory, applied for purposes of changing and healing, is also based on a second premise: that mind influences mental (cognitive), emotional (affective), and even physical well-being. As Leaf contends, mind controls matter.[14] So philosophical, neuroscientific models of healing trauma are grounded in the conclusion that mind can be trusted to change in function and form to adjust thoughts, make new memory/memories (while accommodating old memory/experience-based memories), and realign meaning so that healing is empowered over trauma and the former responses (cognitive, affective, and behavioral) to trauma.

## Theory and Modeling of Neuroscience

Levenstein and colleagues explain that theory and modeling in neuroscience take on distinct roles in solving an empirical problem, depending upon the type of problem the theory and/or model the researcher seeks to answer: descriptive, mechanistic, or normative—or, respectively, the "what" problem, the "how" problem, or the "why" problem.[15] In terms of modeling, the authors assert that "…descriptive models define a representation of a phenomenon at one level of abstraction, while mechanistic and normative models bridge levels of abstraction."[16] In terms of theory, for a descriptive

[13] Though it is the belief by some that the mind functions to contribute to or even create behavior. See C. Campbell Teskey, "A General Framework for Neuroplasticity Theories and Models."

[14] Caroline Leaf, *Switch on Your Brain: The Key to Peak Happiness, Thinking, and Health* (Grand Rapids, MI: Baker Books, 2013).

[15] Daniel Levenstein, Veronica A. Alvarez, Asohan Amarasingham, Habiba Azab, Richard C. Gerkin, Andrea Hasenstaub, Ramakrishnan Iyer et al., "On the Role of Theory and Modeling in Neuroscience," arXiv preprint arXiv:2003.13825 (2020).

[16] Levenstein et al., "On the Role of Theory," 2.

problem, descriptive theory is used "…to provide a concise summary of the phenomenon."[17] For a mechanistic problem, mechanistic theory is used "to explain a phenomenon in terms of its component parts, their actions, and their organization."[18] For a normative problem, normative theory is used "…to explain a phenomenon in terms of a function or goal."[19] In the context of the present study of discipleship inner healing programs, neuroplasticity theory was considered to provide foundation.

## Neuroplasticity Theory

While critics such as Manzotti and Moderato suggest that the cognitive scope of mind as well as the phenomenal scope of mind fall outside of the scope of neuroscience,[20] a good amount of contemporary thought points to theories drawing from neuroscience to guide the healing of traumas, including A) geodesic information processing theory, which is based on the notion of thought functioning at three levels: 1) a non-conscious metacognitive level, 2) a conscious cognitive level, and 3) a symbolic output level;[21] B) the general position that the primary function of the brain is to generate behavior;[22] and C) the position that the brain can be reconditioned by harnessing the brain's

[17] Levenstein et al., "On the Role of Theory," 6.

[18] Levenstein et al., "On the Role of Theory," 6.

[19] Levenstein et al., "On the Role of Theory," 7.

[20] Riccardo Manzotti and Paolo Moderato, "Is Neuroscience Adequate as the Forthcoming 'Mindscience'?" *Behavior and Philosophy* (2010): 1–29.

[21] Leaf, *Switch on Your Brain*, 33.

[22] Campbell Teskey, Campbell "A General Framework for Neuroplasticity Theories and Models."

neuroplasticity, also known as neural plasticity or brain plasticity,[23] which is characterized as the brain's ability to reorganize its structure and functioning when exposed to external and/or internal stimuli;[24] and 3) neuroscience-based reconditioning of the brain by harnessing neuroplasticity, whereby it is the specific approach of neuroplasticity upon which the conclusion rests that, though initial neuroplasticity theory has focused on the brain's ability to structurally and functionally adjust to adapt after neural injury such as a stroke or traumatic brain injury (TBI),[25] the brain can also likewise adjust to cope with and heal from expressed psychological trauma such as that in depression, anxiety, and post-traumatic stress disorder (PTSD) as a result of having witnessed or experienced war, criminal violence, natural disaster, perpetration of incest by another or other sexual abuse, domestic partner violence, emotional abuse, or, among many others, traumatic loss.

## Forms and Mechanisms of Neuroplasticity

The process of neuroplasticity involves two types of adaptive changes to the brain— structural and functional.[26] With functional plasticity, the brain is able to move

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[23] Jordan Grafman and Irene Litvan, "Evidence for Four Forms of Neuroplasticity," in *Neuronal Plasticity: Building a Bridge from the Laboratory to the Clinic*, pp. 131–139 (Springer, Berlin, Heidelberg, 1999); Pedro Mateos-Aparicio and Antonio Rodríguez-Moreno, "The Impact of Studying Brain Plasticity," *Frontiers in Cellular Neuroscience* 13 (2019): 66.

[24] Matt Puderbaugh and Prabhu D. Emmady, "Neuroplasticity," in *StatPearls* (StatPearls Publishing, 2022), 22.

[25] Puderbaugh and Emmady, "Neuroplasticity," 22.

[26] Kendra Cherry, "What is Neuroplasticity?" *verywell mind* [blog]. *Dotdash Meredith*. Oct 22, 2022; Jordan Grafman and Irene Litvan, "Evidence for Four Forms of Neuroplasticity"; Iris-Tatjana Kolassa and Thomas Elbert, "Structural and functional neuroplasticity in relation to traumatic stress," *Current Directions in Psychological Science* 16, no. 6 (2007): 321–325.

functions from a damaged area to an undamaged area or areas.[27] There are four forms of functional neuroplasticity: 1) homologous area adaptation ("…assumption of a particular cognitive process by a homologous region in the opposite hemisphere"[28]), 2) cross-modal reassignment ("…when structures previously devoted to processing a particular kind of sensory input now accept input from a new sensory modality"[29]), 3) map expansion ("…the enlargement of a functional brain region on the basis of performance"[30]), and 4) compensatory masquerade ("…novel allocation of a particular cognitive process to perform a task"[31]). With structural plasticity, the brain is able to "…actually change its physical structure as a result of learning."[32] Of particular relevance to this study, structural changes (as well as functional changes) can occur because of trauma, affecting, for example, adults with PTSD in such areas of the brain, Kolassa and Ebert (2007) found, as the hippocampus, which is "…vital to memory formation and emotional regulation by putting specific events into their proper context, binding together multiple events that co-occur during an experience, and converting short-term into long-term memories;"[33] the amygdala, which, involved in assessing threat-related stimuli, has a role in "…mediating stress-related effects on behavior and modulating hippocampal

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[27] Cherry, "What is Neuroplasticity?"

[28] Jordan Grafman and Irene Litvan, "Evidence for Four Forms of Neuroplasticity," in *Neuronal Plasticity: Building a Bridge from the Laboratory to the Clinic*, pp. 131–139 (Berlin/Heidelberg: Springer), 1999): 131.

[29] Grafman, "Evidence for Four Forms of Neuroplasticity," 132.

[30] Grafman, "Evidence for Four Forms of Neuroplasticity," 133.

[31] Grafman, "Evidence for Four Forms of Neuroplasticity," 133.

[32] Cherry, "What is Neuroplasticity?", para. 3.

[33] Kolassa and Elbert, "Structural and Functional Neuroplasticity," 322.

function;"[34] and the medial prefrontal cortex, which is responsible for several operations, including involvement in the retrieval of remote long-term memory and involvement in the mediation of decision making.[35] Using the same example, of PTSD, in therapeutic settings where the goal is to heal from trauma by reducing, remediating, or eliminating PTSD symptoms, the process might involve the following: identification of symptoms (and responsible brain region(s)) such as heightened threat detection and impaired modulation[36] (amygdala); loss of top-down emotion regulation and cognitive deficits[37] (amygdala/prefrontal cortex); and dissociation, avoidance, and intrusive [negative] thoughts[38] (amygdala/ infralimbic cortex). Following that, depending upon the therapy, counseling, or other intervention treatment, efforts toward healing might involve changing thoughts/thinking[39] and regulating emotions[40] such as fear, anxiety, hypervigilance, and excessive avoidance of trauma-related stimuli.

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[34] Kolassa and Elbert, "Structural and Functional Neuroplasticity," 323.

[35] David R. Euston, Aaron J. Gruber, and Bruce L. McNaughton, "The Role of Medial Prefrontal Cortex in Memory and Decision Making," *Neuron* 76, no. 6 (2012): 1057–1070.

[36] Lynnette A. Averill, Christopher L. Averill, Teddy J. Akiki, and Chadi G. Abdallah, "Examining Neurocircuitry and Neuroplasticity in PTSD," in *Handbook of PTSD: Science and Practice*, eds. Matthew J. Friedman, Paula P. Schnurr, and Terence M. Keane, 152–167 (New York: The Guilford Press, 2021).

[37] Averill et al., "Examining Neurocircuitry and Neuroplasticity in PTSD," 166.

[38] Averill et al., "Examining Neurocircuitry and Neuroplasticity in PTSD," 167.

[39] Leaf, *Switch on Your Brain*; Bruce D. Perry and Oprah Winfrey, *What Happened to You? Conversations on Trauma, Resilience, and Healing* (New York: Flatiron Books, 2021); Christine Pittman and Elizabeth Karle, *Rewire Your Anxious Brain: How to Use the Neuroscience of Fear to End Anxiety, Panic, and Worry* (Oakland, CA: New Harbinger Publications, Inc., 2015).

[40] Jia Liu, Ekaterina Likhtik, A. Duke Shereen, Tracy A. Dennis-Tiwary, and Patrizia Casaccia, "White Matter Plasticity in Anxiety: Disruption of Neural Network Synchronization During Threat-safety Discrimination," *Frontiers in Cellular Neuroscience* 14 (2020); Perry and Winfrey, *What Happened to You?...*; Pittman and Karle, *Rewire Your Anxious Brain….*

## Neuroplasticity in Cognitive and Psychological Mechanisms of Trauma

Studies of the molecular and cellular mechanisms underlying the etiology of trauma-induced PTSD, anxiety, and depression—along with models, brain imaging, and/or postmortem studies—have contributed to understanding, assessing, and treating of the afflicted. As was discussed briefly in the previous section, such research has also contributed to broader neuroplasticity hypotheses of PTSD, anxiety, and depression in revelations of related structural and functional changes to the brain. In the case of anxiety, while no recent studies have specifically focused solely on cognitive and psychological mechanisms implicated in anxiety, others have suggested such alterations include hypertrophy of the amygdala (associated with anxiety severity), potential alteration of hippocampal synaptic terminal structure/remodeling of CA3 pyramidal neurons (associated with repeated stress associated with anxiety), and changes in prefrontal cortex-amygdalar projections (suspected in the pathogenesis of anxiety symptoms as they present as emotion dysregulation occurring in the pathophysiology of mood disorders[41] and possibly in stress-related disorders[42]). In the case of depression, these structural and functional changes have included alterations in several brain regions and at several levels of, for instance, "…intracellular signaling, gene expression, neurotrophic factors, neurogenesis, neuroinflammation, excitatory and inhibitory

[41] Wayne C. Drevets, "Neuroplasticity in Mood Disorders," *Dialogues in Clinical Neuroscience* (2022), 122.

[42] Ronald S. Duman, "Neural Plasticity: Consequences of Stress and Actions of Antidepressant Treatment," *Dialogues in Clinical Neuroscience* (2022), 533.

neurotransmission, and synaptic number and function."[43] Neuroplasticity theories and hypotheses have implicated the prefrontal cerebral cortex and the hippocampus, pointing at the "disruption of neurotrophic factors and synaptic connectivity that are related to neuroplasticity mechanisms."[44]

It is neuroplasticity theory for understanding cognitive and psychological mechanisms of trauma and depression, anxiety, and PTSD that is used foundationally to inform this study of discipleship inner healing programs. For, as based on the premises of neuroscience—that a) understanding that the adult human brain has the ability to reorganize its structure and functioning when exposed to external and/or internal stimuli[45] and b) the primary function of the brain is to generate behavior[46]— and provided the conclusion that, therefore, mind influences mental (cognitive), emotional (affective), and even physical well-being, the inner healing discipleship (IHD) program for members of Celebrate Freedom Ministries (CFM) and others who were not members but demonstrated need for inner healing is bolstered.

## Critical Considerations

The approach taken for this research project is consistent with the neuroscience approach used foundationally to inform the study. In this chapter in particular, a review of the foundational literature reveals that secular, evidence-based research literature

[43] Rebecca B. Price and Ronald Duman, "Neuroplasticity in cognitive and psychological mechanisms of depression: an integrative model." *Molecular Psychiatry* 25, no. 3 (2020): 531.

[44] Price and Duman, "Neuroplasticity," 533.

[45] Puderbaugh and Emmady, "Neuroplasticity," 22.

[46] Teskey, Campbell "A General Framework for Neuroplasticity Theories and Models." 44.

dovetails in thought with the biblical theological literature entrenched in the Christian faith, taking from the biblical perspective, and explicating the philosophy of true inner healing and discipleship through the reliance on the Word and the Spirit of God. Especially extolling inner healing as divine work of freeing people from emotional effects of painful experiences to facilitate positive spiritual growth,[47] the body of biblical, theological, and exegetical literature shares with the body of empirical literature some important commonalities beyond their foundational, interdisciplinary, and healing-focused underpinnings.

First, both the secular and religious agencies operate on the assertion that the human being is a composite mind, body, and soul and these do not function in exclusivity. While in some philosophies—Cartesian, for example—the metaphysical perspective sticks to the mind- body dualism position maintaining that mind and body are two distinct substances, each with a different essential nature,[48] in secular, scientific terms it has been understood for several decades that there is a relationship between physical and mental health and well-being. For instance, philosophical thought excluded, I found empirical literature as far back as the late 1940s to confirm the assumption(s) about the connections/causal relationships between physical health and mental well-being, between mental health and physical well-being, and mental and physical health and spiritual well-being.[49] So, in respect to the purpose of this study, if "influences on spiritual well-being"

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[47] Goldingay, "Theology and Healing," 25.

[48] Neeta Mehta, "Mind-Body Dualism: A Critique from a Health Perspective," *Mens Sana Monographs* 9, no. 1 (2011): 202.

[49] See, for example, Reynold A. Jensen, "Relationships between Physical and Mental Health," *Review of Educational Research* 19, no. 5 (Dec. 1949), 371–378. Reynolds even uses the adverbial "until recently" to mark the late 1940s as the shift in medical, epidemiological attitudes towards physical illness as being caused only by external physical disease, physical infection, or physical traumatic events.

are physical as well as mental, when understanding one's own inner workings in order to advance healing of the inner self, the mental and physical must be taken into consideration in the context of improving spiritual or soulful well-being. Though some soul-spirit discourse maintains the soul is above the spirit, or the spirit is separate from the soul,[50] which "is" mind (as Plato would see it[51]) such dialogue is beyond the scope of this chapter and tangential to the position from the biblical, theological perspective, which for purposes of this study and discipleship healing is reconciled in the explanation of mind influencing body and healing mind (by changing thoughts and behaviors) becomes spiritual healing and well-being. This is the meeting point for Aristotelian philosophical perspectives, whereby "…the soul is not separate from the body, and the same holds good of particular parts of the soul…."[52]

And then, in neuroscientific terms viewed through the lens of psychology, the human being, rather than being made of what epiphenomenalists would deem conscious spirit-mind and non-conscious physical body, whereby physical brain events cause mental events (thoughts) but whereby mental events have no effect on physical events,[53] is instead a being made up of a balance of interdependent influences of body on mind and vice versa. In this positioning, physical health, or healing, and mental health, or healing,

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[50] E.g., Kenneth W. Hagin, "The Dividing of Soul and Spirit," *Kenneth Hagin Ministries* (blog), https://www.rhema.org/

[51] Plato, *Plato's The Republic* (New York: Books, Inc., 1943).

[52] Aristotle, Aristotle's "De Anima" (Leiden, New York: E.J. Brill, 1994).

[53] Thomas Henry Huxley, "On the Hypothesis that Animals are Automata, and its History," *The Fortnightly Review* 16 (1874): 555–580. Reprinted in *Method and Results: Essays by Thomas H. Huxley* (New York: D. Appleton and Company, 1898).

are inextricably bound.[54] For those with a view through the neuropsychological lens as well as for those viewing through a Christian, theological and biblical scope, physical and mental reciprocal health and healing are imperative to spiritual healing and well-being. Jung (1943), who here could be said to represent the position of the discipline of psychology, who maintained that, "A person must be analyzed as a whole, including [his/her] philosophy of life…,"[55] and who defined soul-psyche-spiritual self in theological versus psychological terms,[56] would have pointed out that the physical and the mental have impacts one another.[57] A ministry that could be said to represent the position of Christian pastoral counseling would likewise speak to the implications of physical-mental-turned-spiritual healing, health, and well-being, whereby just as God's activity through His Holy Spirit encompasses all aspects of humanity's well-being—given shalom, the Hebrew used to refer to the well-being of people in all aspects, and Sozo, referring, in Greek, to making a person whole both physically and spiritually—so is doing the work of and through His Holy Spirit (working by way of inner healing discipleship programs, biblical teachings, prayer groups, counseling, personal devotion guidance, preaching, prophetic activation, and Christian living promotion) facilitating psychological healing that tends to the wellness of the whole person in sanctification, transformation, and inner healing for those individuals who were or continue to be spiritually obsessed, seriously wounded, and seriously broken—providing in the final

[54] Thibault Renoir, Kyoko Hasebe, and Laura Gray, "Mind and Body: How the Health of the Body Impacts on Neuropsychiatry," *Frontiers in Pharmacology* 4 (2013): 158.

[55] Carl G. Jung, "Psychotherapy and a Philosophy of Life," in *Collected Works*, Vol. 16 (London: Routledge, 1943): 76.

[56] Frith Luton, "Jung's Religious Attitude and Soul-Making," *FrithLuton.com: Jungian Dream Analysis and Psychotherapy* [blog], n. d.. https://frithluton.com/articles/jung-religious-attitude-soul-making/.

[57] Jung, "Psychotherapy."

assessment an important pathway for rebuilding the foundation of converts or new believers to ensure effective discipleship growth.

A second commonality among the disciplines featured in this chapter is the shared opposition encountered, with criticisms of heavenly healing apparently aligning in some respects with criticisms of neuroplasticity theory as it informs neuropsychiatric healing. One enduring fault with neuroscience implicit in some commentaries is that its methodologies used and subsequent conclusions derived are suspect as being illogical, unfounded, and even unscientific—as even with the leveraging of computational power by neuroscientists, experiment control, data analysis, and simulation models have yet to capture and encapsulate findings accurately depicting immeasurables and intangibles such as mind, thought, and perception. The curiosity motivating the study of brain function reaches as far back as the Assyrians, Sumerians, and Babylonians of Ancient Mesopotamia (c. 3100 BC-539 BC), who would conduct experiments using trepanation—a procedure involving boring a hole into the skull of the subject—which has been presumed to be for studying and curing illnesses but may have been for focusing on understanding the unique role of the brain in higher functions.[58] Understandings of brain function evolved 0both medically and metaphysically) as related practices extended into Ancient India during the Vedic Period (c. 1500 – c. 500 BCE), where Vedic priests practiced medicine by praying to their gods for help treating disease), where the first known written records devoted solely to medicine such as the *Charaka Samhita* and the *Susruta Samhita* were found, respectively, documenting the medical ideas of physicians and describing heart-head-urinary bladder disorder management, but also where, circa

[58] Stanley Finger, *Origins of Neuroscience: A History of Explorations into Brain Function* (New York: Oxford University Press, 2001), 111.

1700 BC, the first records were written about the nervous system;[59] and into China starting in about 1600 BC, where the practice of *Zang Fu* distinguished the *Zangs* or main organs—heart, lungs, kidneys, liver, and spleen—from the *Fus* or auxiliary organs including the "peculiar *Fu*", the brain, thought in early medical terms to be composed of marrow and connected to the eyes and in metaphysical terms to find evil entering the eyes meant evil entering the brain.[60] In Ancient Greek and Roman cultures, starting in around 700 BCE, philosopher-scientists had begun to embrace the conceptualization of the human brain as the seat of understanding, sensation, and knowledge; the center for physical functioning; and the epicenter of consciousness.[61] By the Middle Ages (400-1500 CE), classic Greco-Roman medical science had been adopted by people Europe (first in Western Europe, then Spain, France, Italy, and other regions), but the devastation of the Black Death (1347-1353), combined with the general realization that medicine(s) rooted in Church dogma failed them and some of the teachings of Hippocrates (the father of modern medical science and modern medicine), Aristotle (philosopher, polymath, and father to formal logic, scientific method, and psychology, among others), and Galen (clinician, diagnostician, and pioneer of systematic medicine) were to be challenged saw the people (the scholars) just as swiftly abandoning much of anatomic theory and flawed medical, scientific, intellectual thought framework of the day applied in response to a disease that killed a third to one-half of the population[62]—including humoral theory and

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[59] Finger, *Origins*, 111.

[60] Finger, *Origins*, 112.

[61] Enrico Crivellato and Domenico Ribatti, "Soul, Mind, Brain: Greek Philosophy and the Birth of Neuroscience," *Brain Research Bulletin* 71, no. 4 (2007): 327–336.

[62] Joseph A. Legan, "The Medical Response to the Black Death," senior honors project, James Madison University (2015).

Galenic teachings that blood circulated through invisible anastomoses (pores or veins) and that the venous system (with the liver at its center) , the arterial system (with the heart at its center), and nervous system (with the brain at its center) each distributed its own separate and unique *pneumata* (spirit): a natural spirit, a vital spirit, and an animal spirit, respectively[63]–and the concept of brain function shifted to lend to modern medicine's conceptualizations, models, and development of the field of neurophysiology. With resistance to the Galenic view of anatomical and structural characteristics of both the brain and the general nervous system amplifying during the Renaissance[64] and extending to accommodate updated investigations, via autopsies and dissections, of human neural anatomy by Belgian anatomist and physician Andreas Vesalius, founder of modern human anatomy,[65] modern neuroscience was primely positioned for validation through the Scientific Revolution of the late sixteenth and early through mid-seventeenth centuries.

According to Spencer, the revitalized view of science in general brought about several transformations, including "…the reeducation of common sense in favour [sic] of abstract reasoning; the substitution of a quantitative for a qualitative view of nature; the view of nature as a machine rather than as an organism; the development of an experimental, scientific method that sought definite answers to certain limited questions couched in the framework of specific theories; and the acceptance of new criteria for explanation, stressing the 'how' rather than the 'why' that had characterized the

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[63] Ares Pasipoularides, "Galen, Father of Systematic Medicine: An Essay on the Evolution of Modern Medicine and Cardiology," *International Journal of Cardiology* 172, no. 1 (2014): 47–58.

[64] Finger, *Origins*, 110.

[65] Finger, *Origins*, 112.

Aristotelian search for final causes.[66] But it would not be until the late 1940s and early 1950s that as an explicit discipline, neuroscience emerged[67] to be confronted by criticisms often grounded in the very transformations incurred through the discipline. Examples include the assertions about problems with establishing the capacity of phenomenological methods to provide unique scientific insights combined with the problems of validating and calibrating such phenomena as consciousness, fraught as both are with compounded subjective bias;[68] the frailty of embodying cognition with unjustified beliefs or *ad hoc* metaphysical interpretations and explanations that may or may not be grounded in factual truth;[69] and ill-formed theories such as mind-brain identity theory (flawed in its fallaciously equating mind and brain), which has been criticized for too broadly construing mind and brain to be adequate or too narrowly construing mind and brain to be conclusively sufficient.[70] In addition, along the trajectory of the neuroscience movement timeline from the original mentions by Nobel Prize-winning neuroscientist, pathologist, histologist, and father of neuroscience Santiago Ramón y Cajal of "neuronal plasticity" in his early-1900s neuron doctrine[71] to the 1948 coining of the term

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[66] J. Brookes Spencer, *Encyclopaedia Britannica* [online], s. v. "Scientific Revolution," Encyclopaedia Britannica, 2022, para. 1.

[67] Pablo Rudamin, Michael A. Arbib, and Francisco Cervantes Pérez, Neuroscience: From Neural Networks to Artificial Intelligence: Proceedings of a U.S.-Mexico Seminar held in the city of Xalapa in the state of Veracruz on December 9–11, 1991. Vol. 4 (Berlin: Springer Verlag, 1993. Reprinted 2012, Berlin: Springer Science and Business Media); Gordon M. Shepherd, *Creating Modern Neuroscience: The Revolutionary 1950s* (Oxford, UK: Oxford University Press, 2009).

[68] Froese, T., C. Gould, and A. K. Seth, "Validating and Calibrating First-and Second-Person Methods in the Science of Consciousness," *Journal of Consciousness Studies* 18, no. 2 (2011): 38.

[69] Steven A. Sloman, Richard Patterson, and Aron K. Barbey, "Cognitive Neuroscience Meets the Community of Knowledge," *Frontiers in Systems Neuroscience* (2021): 120.

[70] See David M. Chalmers, *The Conscious Mind: In Search of a Fundamental Theory* (New York: Oxford University Press, 1996).

[71] Stanley Finger, *Minds Behind the Brain: A History of the Pioneers and their Discoveries* (New York: Oxford University Press, 2000).

*neuroplasticity* by neuroscientist Jerzy Konorski to describe observed changes in the brain's neuronal structure[72] to neuroplasticity theory developing in the 1960s,[73] the specifics of neuroscience and neuroplasticity were being called out for questionable nature of correlative connections made between mind and brain. As well, specific theory relevant to neuroscientific causal theory of perception has also been denounced for its subjective treatment of immeasurable intangibles and the tendency toward neuroessentialism known in strict critical circles as a strategy of using the terms of neuroscience as evidence for claims made in psychological or sociological frameworks.[74]

Like neuroscience, the theology of heavenly healing has been made suspect of being illogical and unfounded and especially of being unscientific. Spiritual healing, which is the divine work by God through His Holy Spirit to free people from the emotional effects of heartbreaking experiences, has extensively been documented in the Bible. Various biblical theologies support the argument that people who get discipled for an extended period achieve optimum outcomes with inner healing compared to those who receive a single prayer for healing. Theologies of healing, suffering, and miracles offer adequate explanations as to why Christians should remain devoted through constant prayers and guidance by apostles and pastors to attain inner healing and maturity in Christ. Moreover, there is much evidence that the church has incorporated discipleship and internal healing in catechism theologies such as creed, practical teaching, and doctrine because they are founded on the gospel; and the healing actions of Jesus Christ

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[72] Eberhard Fuchs and Gabriele Flügge, "Adult Neuroplasticity: More than 40 years of Research," *Neural Plasticity* 2014, ID: 541870.

[73] Fuchs and Flügge, :Adult Neuroplasticity."

[74] William Schultz," Neuroessentialism: Theoretical and Clinical Considerations," *Journal of Humanistic Psychology* 58, no. 6 (2018): 607–639.

and His final commission to His followers to save, heal, and disciple mirror the role of the church to promote discipleship and healing missions. Promotion of the fullness of the gospel reflecting that our God so loves the world and is concerned with humankind's well-being in body, soul, and spirit is further mirrored, throughout the eighteenth and nineteenth centuries, with several different movements having been launched, having gained momentum, and having persisted through the activities of revivalists—the most popular and powerful ones including the Methodist Movement, the Holiness Movement, and the Pentecostal Movement. In this instance, the Holiness Movement, a theologically Wesleyan Christian movement that emerged within Methodism, began in the 1700s, continued throughout the 1800s with a Methodist emphasis on entire sanctification achieved by fully developing spiritually—living holy lives, in God's pure love, and performing good works (of piety, prayer, partaking of the sacraments and Word—and mercy— giving and loving)[75]—and evolved to a multi-denominational movement inspired and advanced by revivalism and the Second Great Awakening (1790-1840). By the end of the Civil War, under the auspices of Wesleyan Methodist Promotion of Holiness, combined with Finneyan influences grounded in the salvation experience and its stages of coming to Christ, the removing of pride, and the Holy Spirit baptism,[76] the movement focused on faith and sanctification in attaining perfection (that in the present study contribute to divine healing) had grown from a gathering of 10,000 local followers to 25,000 disciples from across the country; and by the twentieth and twenty-first centuries, the number of proponents had multiplied exponentially, represented in offshoot

[75] Synan, *The Holiness-Pentecostal Tradition*.

[76] Daniel Jennings, *The Supernatural Occurrences of Charles G. Finney* (Morrisville, NC: Lulu Enterprises Inc., 2009).

movements, more than 50 Christian denominations and associations, and doctrine, practice, and preaching by influential holiness bodies reaching multitudes across the globe.[77] Of particular relevance to this study and significant to this chapter discussion is the process of entire sanctification process as it is believed to be the Second Work of grace in the order of salvation and central to inner healing: in a process that is a gift of God that entirely cleanses the heart from sin and raises the disciple to a higher plane, the Holy Spirit takes hold in the believer sets him or her apart to serve God—including inner healing and deliverance that ensures conforming into the image of Christ. As is the theological position underpinning heavenly healing, the process of conforming in turn occurs through healing of emotional trauma, in the renewing of the mind, and in instruction in the Word of God and the experience of being continuously filled by the Holy Spirit—in the three-staged process of conforming as it counters the lies, breaks the curse, and ejects evil spirits.[78] Notably, like all religious activities done during the revivals and by the movements, effective use of inner healing discipleship programs such as biblical teachings, prayer, counseling, personal devotion, preaching, prophetic activation, and Christian living was evident. The revival work of Wesley made significant use of inner healing discipleship programs influential in contributing to the emergence of Pentecostalism, just as Charles Finney's Second Awakening with its emphasis on repentance that brings about healing, and the importance of faith and sanctification in attaining perfection that caused divine healing, made a significant contribution to Pentecostalism. However, while Finney and Wesley, both of whom perceived salvation

[77] John R. Case, "Methodists and Holiness in North America," In *The Oxford History of Protestant Dissenting Traditions, Volume III: The Nineteenth Century*, eds. Timothy Larsen and Michael Ledger-Lomas, 211–230 (Oxford, UK: Oxford University Press, 2017).

[78] Lacy, *I Am Determined to Know Christ*, 45.

as a continuous process of sanctification, which acted as a base for Pentecostalism and the theological ground for Pentecostalism to advance worldwide and showing the importance of discipleship through the reliance on the Word and the Spirit of God and by way of extensive works of the Holy Spirit which saw many getting healed, saved, and baptized, of concern for critics is not only the question of the infallibility of any scripture[79] used in plenary discourse in support of inner healing discipleship intervention(s). The criticism is also of both theological and psychological assertions undergirding inner healing discipleship, any claims of assured healing that are not substantiated, and any claims of superiority of methods not adequately supported with sound empirical evidence.[80]

Yet, the third commonality among the of biblical, theological, exegetical discipline and literature and the empirical, neuroscience-neuroplasticity discipline and literature is in the shared hope, trust, and faith, combined with extant findings, that point to the plausibility and possibility that help is available, accessible, plausible, and possible to provide to those in need of divine intervention—as opposed to suggesting that inner healing can be derived from individual's faith that can be generated by human will in what is merely a naturally occurring context.[81] Such need is apparent in trauma prevalence research, including that focused on trauma survivorship of serious crime(s), natural disaster(s), loss of loved one(s) to unnatural death(s), intimate partner violence or domestic abuse, and incest and/or sexual abuse—with prevalence trends fluctuating in

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[79] Case, "Methodists and Holiness," 33.

[80] Mark R. McMinn, Ryan C. Staley, Kurt C. Webb, and Winston Seegobin, "Just What is Christian Counseling Anyway?" *Professional Psychology: Research and Practice* 41, no. 5 (2010): 391.

[81] Brown, *Global Pentecostal and Charismatic Healing*.

general for some traumas but increasing for others: for example, in 1994, 39% to 70% of people in America were exposed to civilian traumatic events, a major portion of which were serious crimes.[82] In 2009, criminal homicide survivorship was 15.2%,[83] For surviving co-victims, as a result of exposure, prevalence of post-traumatic stress disorder (PTSD) and major depressive disorder is high when compared to individuals who have lost loved ones due to natural causes; of the former, 39% of homicide co-victims ages 18-26 reported experiencing symptoms associated with PTSD for six months following the victimization, a rate four times higher than the general population.[84] Prevalence rates are also high for intimate partner violence or domestic abuse. For instance, in one more recent study by David Axlyn McLeod and colleagues (2020), it was determined that nearly half of both women and men have experienced at least one form of intimate partner violence in their lives.[85] Similarly, the prevalence rates for adult survivorship of incest or another form of sexual abuse are high. That is, although the exact prevalence is unknown, an estimated 12 to 40% of the adults in the United States are survivors of some form of childhood sexual abuse,[86] which as abuse that inevitably begins in childhood,

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[82] Heidi S. Resnick and Dean G. Kilpatrick, "Crime-related PTSD: Emphasis on adult general population samples," *PTSD Research Quarterly* 5, no. 3 (1994): 1–8.

[83] Heidi M. Zinzow, Alyssa A. Rheingold, Alesia O. Hawkins, Benjamin E. Saunders, and Dean G. Kilpatrick, "Losing a loved one to homicide: Prevalence and mental health correlates in a national sample of young adults," *Journal of Traumatic Stress: Official Publication of The International Society for Traumatic Stress Studies* 22, no. 1 (2009): 20–27.

[84] Grae Pollard, "Examining the Experiences of Homicide Co-Victims to Inform a Survivor's Guide to Healing Survivor's Guide to Healing," Honors research thesis, University of Akron (2020).

[85] David Axlyn McLeod, Kirsten Havig, Anthony Natale, and Angela Pharris, "Intimate partner violence: Innovations in theory to inform clinical practice, policy, and research," *Social Sciences* 9, no. 5 (2020): 71.

[86] American College of Obstetricians and Gynecologists, "Adult manifestations of childhood sexual abuse." *ACOG Educational Bulletin* 259 (2000).

according to Freud,[87] accounts for such trauma manifested as depression and anxiety associated with PTSD. Such numbers stress the evidence of the need for adequate adult-centered intervention(s), continuity of care provided in a safe health services or pastoral counseling setting, and trauma-specific strategy that is effective or where ineffective is modified accordingly to meet the inner healing needs of these men and women.

Of relevance to this research project, which is focused on the overarching theme of believers' discipleship and its relationship to receiving and sustaining their inner healing from trauma, meeting the needs of trauma survivors to heal requires more than a once-off prayer, as for those who are discipled over a time have better outcomes when it comes to inner healing than those people who receive a once off prayer for inner healing.[88] Building on this theme suggests the discipleship of the believers in the inner healing ministry is dependent upon God's revelation to strengthen the condition of their heart instead of addressing the outward differences including the demographic and geographic differences. And as important as spreading the Word and promoting the fullness of the gospel of God's revelation is consistently promoting, facilitating and supporting the journey of discipleship. This is the role of inner healing ministry—intended to utilize preaching through the Word and the loving power of the Holy Spirit as the primary technique, ever spotlighting the scriptures are the means through which Christ reveals himself to the believers in a similar way that He did for His people, His disciples, and the early church. For the men and women who are survivors of trauma in

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[87] Emma V. Miller, "Trauma and Sexual Violence," in *Routledge Companion to Literature and Trauma*, eds. Colin Davis and Hanna Meretoja, (Abingdon, Oxon, UK: Routledge, 2018): 226–238.

[88] Shoo Chiang and Johnathan Lee, *The Importance of Inner Healing and Deliverance for Effective Discipleship: A Working Model for the Local Church* (Eugene, OR: Wipf and Stock Publishers, 2019); William Edward Ashpern Mofield, "Developing a Disciple Making Program at White House First Baptist Church in White House, Tennessee." (2018).

need of healing, discipleship through prayer, prophetic activation classes, Christian living classes, personal devotion, Bible study, and preaching and discipling through miracles, signs, and wonders will be a valuable way to reach all people that God sent to be served. This will provide the most effective outcomes for the healing ministry, model since healing is contingent upon the revelation of which God is as revealed to the individuals who will receive the teachings.

# CHAPTER SIX

# PROJECT ANALYSIS

## Introduction

I designed this project to create an online inner-healing discipleship (IHD) program to enable believers to receive their healing and live a more fulfilling Christian life. Through an eight-week online inner healing discipleship program, the experiment tested the hypothesis that those who enroll and go through the whole course and become discipled in inner healing have a higher chance of receiving and exhibiting inner healing.

Members of Celebrate Freedom Ministries (CFM) and others who were not members but seemed to have a great need for inner healing participated in the study. Four weeks before the program started, an email was sent out to all participants explaining that this course was a necessary part of my Doctor of Ministry program and was open to anyone who received the email. Also, I made announcements during Friday night Bible study group encouraging members to be part of the program. Both the email and the announcements clearly stated online weekly participation was mandatory for the pre-test and post-test interviews to have validity.

Four participants were very active in ministry. They were mature believers who accepted Jesus as their Lord and Savior. They all received the baptism of the Holy Spirit and believed that God is a healer. They experienced God's healing power previously but were unable to maintain it. They attended many different churches and have many Pre-

conceived ideas about God. Some believe that although God can heal, it might not be God's will for them to be healed.

Three participants were new Christians. Two of them suffered from sexual and verbal abuse, while one of them suffered from emotional abuse and alcoholism. They believed that Jesus heals, and they wanted to receive inner healing and live a fulfilling life. The final participant came from a catholic background. He believed in God but failed to receive Christ as his savior. He was also born out of wedlock, and experienced repetitive sexual abuse. He suffered from Multiple Sclerosis and identified as homosexual.

**Methodology**

One can describe research as a method of study that, through careful investigation of all evidence, arrives at a solution.[1] One could also define research as a systematic search for adequate information to reach objective knowledge of a specific topic.[2] To research a topic is to collect, organize, evaluate, and present data.[3] Research is more than compiling information; rather it is the process of analyzing and synthesizing gathered information to answer a question or bring a solution to a problem.[4] The researcher must present the results of research concisely so that other researchers can follow the process

[1] Nancy J. Vyhmeister, *Quality Research Papers: For Students of Religion and Theology* (Grand Rapids, MI: Zondervan Academic, 2009), 1.

[2] Sharon F. Rallis and Gretchen B. Rossman, *The Research Journey* (New York, NY: Guilford, 2012), 1–56.

[3] Vyhmeister, *Quality Research Papers*, 1.

[4] Kjell E. Rudestam and Rae R. Newton, *Surviving Your Dissertation: A Comprehensive Guide to Content and Process*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2014), 3.

without having to repeat any of the steps.[5] In other words, they can follow how the researcher arrived at a conclusion. This chapter includes the research design, population and sample, sampling procedures, instrumentation, data collection procedures, data analysis and limitations.[6]

### *Research Design*

This project used qualitative research due to its exploratory nature.[7] According to Creswell, persons use qualitative research to understand underlying reasons, opinions, and motivations.[8] In other words, it can provide insights into the problem or helps to develop ideas or hypotheses for potential quantitative research. Qualitative research is helpful in uncovering trends in thought, opinions, beliefs, experiences, and dives deeper into the problem.[9]

Qualitative research may also focus on organizational processes, since it looks at the essential character or nature of something, rather than the quantity (how much, how many).[10] At times, the approach is called naturalistic inquiry because the research is conducted in a real-world setting.[11] In other words, no attempt is made to manipulate the

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[5] Vyhmeister, *Quality Research Papers*, 1.

[6] John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2013), 42–69.

[7] Rudestam and Newton, *Surviving Your Dissertation*, 209.

[8] Creswell, *Qualitative Inquiry and Research Design*, 42–69.

[9] Vyhmeister, *Quality Research Papers*, 30–32.

[10] Carol Roberts and Laura Hyatt, *The Dissertation Journey: A Practical and Comprehensive Guide to Planning, Writing, and Defending Your Dissertation*, 2nd ed. (Thousand Oaks, CA: Corwin, 2010), 142–43.

[11] Rudestam and Newton, *Surviving Your Dissertation*, 42–43.

environment. Researchers are interested in the meaning people give to the activities, experiences, and events in their world, and how these may influence their responses and openness.[12]

Strauss and Corbin give five reasons to do qualitative research.[13] The first reason is the conviction the researcher based on research experience. The second reason why one should do qualitative research is because of the nature of the research problem. Thirdly, one conducts qualitative research to uncover and understand what lies behind any phenomenon about which little is known. The fourth reason is to gain fresh slants and insights on issues about which not much is known. The final reason is to give intricate details of phenomena that are difficult to convey with only quantitative methods. Qualitative data collection methods vary using unstructured or semi-structured techniques.[14] The sample size is small, and candidates are selected to fulfil a given quota.[15] Although there are different common methods, such as focus groups, individual interviews, and participation or observation, this project used case study.[16]

*Why Use Case Study?*

The term "case study" usually refers to studies that focus on a single individual, organization, event, program, or process.[17] One can use case study research to assess

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[12] Rossman, *The Research Journey*, 1–56.

[13] Juliet Corbin and Anselm Strauss, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 1990), 19.

[14] Roberts, *The Dissertation Journey*, 141–43.

[15] Creswell, *Qualitative Inquiry and Research Design*, 42–69.

[16] Rudestam and Newton, *Surviving Your Dissertation*, 30–42.

[17] Robert E. Stake, *Case Studies*, 2nd ed. (Thousand Oaks, CA: SAGE Publications, 2000), 436.

changes in a phenomenon over a period of time through the use of repeated measures.[18] Rather than focusing on the specific case, this research method is intended to shed light on an issue or test a generalization.[19]

According to Stake, there are four main characteristics of case study research.[20] Firstly, a case study is a descriptive study that provides high levels of details. The main emphasis is always on the construction of verbal descriptions of behavior or experience, but quantitative data may be collected. Secondly, a case study is narrowly focused since it offers a description of only a single individual and may focus on a limited aspect of the individual's life. Thirdly, case study research combines objective and subjective data, since it is all regarded as valid data for analysis, and as a basis for inferences within the case study. On the objective side, the researchers describe behavior and its context, while subjectively the researcher looks out for feelings, beliefs, impressions, or interpretations. In fact, a case study can uniquely offer a means of achieving an in-depth understanding of the behavior and experience of a single individual. Fourthly, a case study is process-oriented, since it enables the researcher to explore and describe the nature of processes that occur over time.

A case study allows a researcher to investigate a topic or a problem in a detailed manner. A single case does not have to mean just one single person; it can include the study of family members, friends, organization, or a social group.[21] The case study is not a research method, but researchers select methods of data collection and analysis that will

[18] Rudestam and Newton, *Surviving Your Dissertation*, 55.

[19] Robert E. Stake, *Qualitative Case Studies* (Thousand Oaks, CA: SAGE Publications, 2005), 19.

[20] Stake, *Case Studies*, 19.

[21] Robert K. Yin, *Case Study Research: Design and Methods*, 5th ed. (Thousands Oaks, CA: Sage Publications, 2013), 25–27.

generate material suitable for case studies such as qualitative techniques (semi-structured interviews), personal notes, or official documents (e.g. case notes, clinical notes, appraisal reports).[22]

*Advantages of Case Study Research*

According to Searle, there are many advantages to case study research.[23] Firstly, case study research can highlight an extraordinary behavior, and thus stimulate new research. She uses the example of Luria's study of the memory man "S" who enabled researchers to begin to investigate cases of unusual memory abilities, and the cognitive mechanisms, which made such phenomena possible. Secondly, case study research may sometimes contradict established psychological theories. Searle cites the case study of severely deprived Czechoslovak twins, and the phenomenal recovery they showed when placed in a caring social environment, as an example of a case study that challenged the established theory of the early years of life being a critical period for human social development. Thirdly, case study research can give new insight into phenomena or experience because it is so rich in information and insight. Fourthly, case study research permits the investigation of otherwise inaccessible situations. By that, Searle claimed that case study gives psychological researchers the possibility to investigate cases, which persons could not possibly engineer in research laboratories.[24]

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[22] Rudestam and Newton, *Surviving Your Dissertation*, 56.

[23] Ann Searle, *Introducing Research and Data in Psychology: A Guide to Methods and Analysis* (Milton Park, UK: Routledge, 1999), 11–22.

[24] Nicky Hayes, *Doing Psychological Research: Gathering and Analysing Data* (Buckingham, UK: Open University Press, 2000), 131–47.

*Disadvantages of the Case Study*

On the other hand, the case study method may have some disadvantages or limitations. Firstly, replication may not be possible, since uniqueness of data means that data is valid for one person, and so some types of reliability measures are very low.[25] Secondly, the researcher's own subjective feelings may influence the case study (researcher bias)—both the collection of data and the interpretation of them. This is particularly true of many of the popular case studies in psychology, where the researcher's own interpretations can influence the way that the researcher collects or interprets data.[26] Thirdly, the heavy reliance on memory when reconstructing the case history means that the information about past experiences and events may be notoriously subject to distortion. In fact, very few people have full documentation of all various aspects of their lives, and there is always a tendency for people to focus on factors that they find important themselves while they may be unaware of other possible influences.[27] Fourthly, there might be serious problems in generalizing the results of someone's unique experience to other people because the findings may not be representative of any specific population.[28]

*Mixed Methods*

Although this project uses qualitative research methods, it will also have a quantitative aspect. One can incorporate both qualitative and quantitative methods into

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[25] Searle, *Introducing Research and Data in Psychology*, 11–23.

[26] Rudestam and Newton, *Surviving Your Dissertation*, 56–57.

[27] Hayes, *Doing Psychological Research*, 131–47.

[28] Searle, *Introducing Research and Data in Psychology*, 11–23.

one's approach, where one may include numerical data may be included in a qualitative study, and narrative data (such as open-ended questionnaire responses) may be included in a quantitative study.[29] For example, this research will combine case studies (pre and post the project), weekly online forums, and testimonials with a quantitative component. Strauss and Corbin offered other examples of how one may combine qualitative and quantitative approaches. They write, "one might use qualitative data to illustrate or clarify quantitatively derived findings; or, one could quantify demographic findings; or, use some form of quantitative data to partially validate one's qualitative analysis."[30] Qualitative and quantitative approaches in a single study complement each other by providing results with greater breadth and depth.[31] In other words, combining "*what"* with a possible *"why",* adds power and richness to explain the data. Qualitative research tells a story from the participant's point of view, which provides rich descriptive detail, whereas quantitative methods can summarize large amounts of data and reach generalizations based on statistical projections.[32]

*Population and Sampling Procedures*

Gay and Airasian provide a clear definition of the terms sampling population to help distinguish between the two.[33] They state that sampling is the process of selecting a number of participants for a study in such a way that individuals represent the larger

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[29] Creswell, *Qualitative Inquiry and Research Design*, 19–23.

[30] Corbin and Strauss, *Basics of Qualitative Research*, 19.

[31] Roberts and Hyatt, *The Dissertation Journey*, 142–43.

[32] Corbin and Strauss, *Basics of Qualitative Research*, 19.

[33] Peter W. Airasian and Lorraine R. Gay, *Educational Research: Competencies for Analysis and Applications* (Columbus, OH: Merrill Prentice Hall, 2003), 184–85.

group from which they are selected. The chosen participants are the sample, and the larger group is referred to as population. The population is the group of interest to the researcher; the group to which they would like the results of the study to be generalizable. The population for this study consists of members from Celebrate Freedom Ministries (CFM). Eight participants have identified themselves as individuals who need inner healing. Four participants identified themselves as mature believers. However, they were never discipled on the subject of inner healing.

*Specific Strategy of Inquiry*

A mixed qualitative strategy will be the specific strategy of enquiry utilized in this program, and it combines phenomenological research and grounded theory. Grounded theory, derived from the experiment and based on the views of the participants, is a well-known method of research.[34] Various stages of data collections are used as the source material for the emergent themes.[35] This method is critical in understanding the participants' responses to the online inner healing discipleship program. These participants are the ones who can reflect on the effectiveness of how this online inner healing discipleship program helped them to receive and maintain their inner healing.

Phenomenological research is a strategy of inquiry that focuses on the commonality of a lived experience within a particular group of individuals. According to Creswell, the goal of this approach is to generate data from participants as they discuss their experiences and arrive at a description of the nature of the phenomenon. He states

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[34] Rudestam and Newton, *Surviving Your Dissertation*, 56.

[35] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches,* 3rd ed. (Thousand Oaks, CA: Sage Publications, 2009), 214–216.

that interviews are typically conducted with a group of participants who have first-hand knowledge experience of an event or a situation. These interviews are designed to answer two broad questions. Firstly, what has the participant experienced in terms of the phenomenon? Secondly, what contexts or situations perhaps influenced the participant's experiences of the phenomenon?[36] The researcher then reads the data many times before extraction to identify similar themes or like phrases. Researchers then bracket or group these similar items together to form clusters of meaning.[37] Through this process the researcher may form the universal meaning of the experience, situation or event and arrive at a more profound understanding of the phenomenon.[38]

Tools of methodological triangulation include a pre-test and post-test comparison, online forum weekly tutorials, and questionnaires completed by the participants. Methodological triangulation refers to the use of multiple methods or data sources in qualitative research to develop a comprehensive understanding of phenomena.[39] This method is designed to test validity through the convergence of information from different sources.

*The Role of the Researcher*

[36] Creswell, *Qualitative Inquiry and Research Design*, 77–85.

[37] Joseph A. Maxwell, *Qualitative Research Design: An Interactive Approach* (Thousand Oaks, CA: SAGE Publications, 2013), 135–36.

[38] Creswell, *Qualitative Inquiry and Research Design*, 77–83.

[39] Nancy Carter et al., "The Use of Triangulation in Qualitative Research," *Oncology Nursing Forum* 41, no. 5 (Sep 2014): 545–47.

I was intimately involved with the project alongside the participants to bring about transformation of the individual soul.[40] I was the instructor of the online inner healing discipleship program and the evaluator of the data generated by the various data collection procedures. Some of the people who participated in the online inner healing discipleship program were somewhat known to me but most were not well known. This mix was intended to produce unbiased results.

I cannot claim complete objectivity given my involvement in this project and my commitment to the inner healing ministry. I believe that healing works and those who are discipled might have a higher chance of receiving and report changes their lives. My desire was to see those participants become disciples in inner healing. I desired that they develop the skills necessary to receive and maintain their healing. My goal was to allow the data to speak as accurately and objectively as possible. As a note of caution, it is possible that some participants' responses were not overly positive given their diverse theological backgrounds and the context of their experience. The data disguises participants' names to protect the identities of those involved in the research project and those who experienced or failed to experience healing through the online program.

*Data Collection and Recording Procedures*

This study generated data through an online platform, pre-and post- (online) interviews, as well as filling out an in-depth post program questionnaire. I asked ministry members who needed inner healing to be participants in this project. I accomplished this

[40] William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program,* rev. ed. (Chicago, IL: Exploration Press, 1997), 29.

through a general announcement during the ministry's weekly Bible study group. Eight participants were interested and signed up for the program.

A general email was sent to all participants explaining the purpose and the goal of the research study. The expectation was for the participants to take part in an eight-week online inner healing discipleship program. Each week participants listened to an online teaching as well as answered questions related to the teaching. Each week, I replied to their answers, asked them additional questions and offered helpful insights. The study utilized three methods of data collection in order to meet the requirement of triangulation including a pre-interview compared to a similar post-interview, weekly online forums, and in-depth post program personal questionnaires. This questionnaire was conducted four weeks after the completion of the program. This was done on purpose to ascertain whether real life transformation took place.

The first week of the online inner healing program required participants to take a pre-test (Appendix A) consisting primarily of open-ended questions. The test used open-ended questions to yield the greatest amount of personal information regarding the participants' biblical understanding of inner healing, self-perceived levels of spiritual maturity, and experience of healing ministry. The in-depth post-program participants questionnaire (Appendix C) followed one month after the final online week of the inner healing discipleship program. At the end of the program, I asked participants to fill out a questionnaire about their experiences. These included questions such as: what really helped you in this program? What was your biggest moment of revelation throughout this process? How has discipleship along with teaching about inner healing helped you?

*Data Analysis and Interpretation*

Understanding the data required studying the following: the comparison of the pre- and post-interviews, the online forum answers, and the in-depth after-program participants' questionnaire. I took time to reflect and understand the data, to discover the emerging themes. As these themes arose, I coded them so that I could identify and organize patterns.[41] The important questions for which I wanted answers were the following: Can discipling on inner healing increase one's openness to receive and maintain one's healing? In other words, did I see an increased number of participants who received and had changes in their lives? Does the involvement in an inner healing discipleship program assist participants in understanding their true identities and increase their desire to receive healing? Did the program enable those participants to access God's healing power and maintain it? Were they more willing to forgive others, repent from sins, and renew their minds? Were they more open to receive from God and hold onto their healing? To what extent can discipleship in inner healing influence one's attitudes and behaviors towards God and oneself?

I studied the data with these questions in mind realizing, however, that the questions might change. I used emergent themes to develop a theoretical model regarding the effectiveness of an online inner healing discipleship program. In the pages that follow, this chapter provides a detailed discussion of the themes and their interconnectedness. These pages use quotations from individuals, descriptions of testimonies, and a variety of shared perspectives. Finally, I interpreted the data by asking

[41] Jackie Baston, "Data Planning and Analysis," Intensive (lecture, United Theological Seminary, Dayton, OH, January 31, 2013).

the question, "What were the lessons learned."[42] Methodological triangulation and an introduction of the results to the participants for their evaluations served to validate the study.[43]

## Conclusion

This project tested the effectiveness of an online inner healing discipleship program using a qualitative case study research model that combined grounded theory and phenomenological research modalities. I collected and recorded the data from a comparison of pre-tests and post-tests, online forums and an in-depth after-program questionnaire from participants. I examined the data for emergent themes, then coded and organized them to produce a meaningful description of the findings revealed by the study. The coming pages describe the events that took place during the actual implementation of the project.

## Field Experience

### *Week One*

Eight participants attended the first week of the online program. At the end of the eight weeks, seven participants completed the entire inner healing discipleship program. In the first week, I emailed a pre-program interview to each participant. The pre-test took about thirty minutes to complete. I explained to the participants that the pre-test would be compared to a similar post-test interview to produce data for examination as to the

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[42] Creswell, *Research Design*, 189.

[43] Baston, "Data Planning and Analysis."

effectiveness of the program. The participants completed the post-test sixty days following the last class.

The first online teaching included a message called “The Real You.” This thirty-minute teaching revealed the powerful truth about the new creation they became when they received Christ. Participants understood that Christ’s resurrection power resides in their spirits and has the power to bring healing to their soul and bodies. However, for that to happen they must renew their minds and start to believe what God said about them. In other words, they must receive God’s word and believe it.

Understanding the relationship between spirit, soul, and body is crucial to receiving your healing. First Thessalonians 5:23 reads “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ” (1 Thes. 5:23). Even though God’s Word teaches us that we are a three-part being, very few people practice a functional understanding of that concept. Most people acknowledge a physical part and an emotional, mental, or inner part, while few disagree on the spirit part. The body is obvious, as it is the physical part of us, which houses the spirit and the soul; it is the part we see in a mirror. We are constantly in touch with our bodies. Our body can tell us how we feel; it can tell us if we are having back pain, or a headache, or we are coming down with a cold.

The soul includes the mind, will, emotions, and conscience. We are constantly in touch with our soul. If you were talking face to face, we would be seeing our physical bodies, but you would be speaking to our inner being, our soul. We can feel both our bodies and our soul. If someone touches our shoulders, we instantly feel that. If someone

spoke hurtful words to us, it would hurt our soul. We are constantly in touch with our bodies and our soul. That is not the case with our spirit. Jesus shared a fundamental truth when He speaks to the Jewish rabbi Nicodemus. He says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (Jn. 3:6 NKJV). Jesus meant that there is no direct access between the spirit and the body. They are interrelated, as we will see later, but spirit is spirit and flesh is flesh. You can simply draw a clear-cut demarcation between our spirit and our emotions, and both should not be mixed. Here we find one of the greatest problems in Christian life. If you fail to understand that one cannot feel spiritual realities, then God's Word stating that by Jesus' stripes you were healed will confuse you (1 Pt. 2:24).

The only way to perceive spiritual truth is through the Bible; simply take God's Word and believe it. Jesus says, "The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life" (Jn. 6:63). Here there is a revelation of a very important key. If you want to know what your spirit is like, you must find out from the Word of God. We cannot go by how we feel, see, or perceive. God's Word is spirit and life.

At the conclusion of the teaching, the program listed five verses which highlight our identity in Christ. These verses included Romans 5:1 (been justified through faith), Romans 8:1 (no condemnation), Romans 6:6 (we were crucified with Christ), Ephesians 2:6 (God raised us up), and 2 Corinthians 5:17 (we became a new creation). Participants were asked to read them, highlight, and identify five traits of their identify in Christ. Then they were asked to write these traits in an affirmation style. For example, "I have been justified in Christ," or "there is no condemnation because I am in Christ." The program

asked participants to write these affirmations out and read them daily throughout the program to renew their minds.

*Week Two - Renewing the Mind*

Week Two consisted of a pre-video activity and a post-video activity. During the pre-video, the session asked participants to pick a day and make a list of positive thoughts and negative thoughts that came into their minds. Participants were then asked to record how these thoughts affected them. For example, Participant 1 who is a mature believer and suffered pain from a stomach condition recorded the following thoughts: "This pain will never stop," "You tried everything and even the strongest medications are not working," "You will lose your job, and you will not be able to provide for your family," "You will die and your kids will see it," "You will lose your home," "You are wasting your time," "I will heal you," and "Do not give up." This participant wrote, "These thoughts cause me to feel hopeless, anxious and very scared. Especially the thought of losing my job and being unable to pay the mortgage for our family home." This session then asked participants to tally the positive thoughts against the negative thoughts. Participant 1 recorded, six negative thoughts and two positive thoughts. After this activity, I asked participants to hear a message called "Renewing Your Mind."

The aim of this teaching was to encourage participants to renew their minds. I taught participants that our thoughts affect us in every way and can also cause illness. This session also taught participants to identify the difference between positive thoughts and toxic thoughts, that they can choose their thoughts, and to take every thought captive. This teaching had its basis in three scriptures. The first was Romans 12:2, which instructs

persons not to "copy the behaviors and customs of this world, but let God transform you into a new person by changing the way you think" (Rom. 12:2). The second scripture, Deuteronomy 30:19, says "This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live" (Dt. 30:19). The third scripture is 2 Corinthians 10:5 and it reads "We destroy every proud obstacle that keeps people from knowing God. We capture their rebellious thoughts and teach them to obey Christ" (2 Cor. 10:5).

After hearing the teaching, the session asked participants to repeat the activity, record their results, and comment on how the teaching helped them. I asked participants to start their days by reading 2 Corinthians 10:3-6, followed by declaring God's promises (the ones recorded in week two) before beginning to pay very close attention to the thoughts that come into their minds. I asked participants to accept thoughts from God and reject thoughts from the enemy. After this activity, Participant 1 stated that he had nine positive thoughts, compared to three negative thoughts. He said, "this teaching really helped me become more aware of negative thoughts. It is definitely a difficult process but requires so much attentiveness. I felt that when I continued to declare God's promises, the pain in my stomach decreased."

*Week Three - Healing to Emotions*

Week Three focused on receiving healing for their emotions. During this week, participants heard a thirty-minutes teaching about emotional healing. Participants learned that their emotions are complex states of feelings that change their behavior. They learned that negative experiences in life hurt their emotions, and such experiences include

abandonment, broken trust, chronic illness, sickness, rejection, loneliness, wrong choices. As a result, we feel isolation, depression, bitterness, insomnia, sadness, and tears, which are the fruit of the hurt. They alert us that something is wrong. Persons need to interpret and deal with these feelings. Participants learned that God is interested in healing their broken hearts (Lk. 4:18). Participants went through a six-step healing process. The healing process included the following steps: recognize that they need emotional healing, identify the root cause of the wound, disinfect the wound through repentance and forgiveness of others, receive their healing by asking God to heal them, protect the wound after the healing, and share their testimonies. Participants recorded unbelievable testimonies of encountering God's healing in their emotions. Some were extremely wounded and never took the time to think through the causes or even try to forgive some.

*Week Four - Healing to the Wounded Soul*

This teaching aimed to bring healing to one's soul through repentance and forgiveness. Based on 3 John 1:2, participants learned that one's prosperity is connected to the prosperity of their soul. Participants will also learn that both sin and trauma wound our soul. This teaching is based on Psalm 41:4, that reads "Heal my soul, for I have sinned against You" (Ps. 41:4), as well as other biblical characters who experienced trauma (e.g., Job and David). Participants needed to go through a repentance process and cleansing through the blood of Jesus. I then encouraged participants to forgive others who hurt them and receive a fresh in-filling from the Holy Spirit. As the apostle Paul writes, "I want to know Christ and experience the mighty power that raised him from the dead. I

want to suffer with him, sharing in His death" (Phil. 3:10). After hearing this teaching, I asked participants to invite the Holy Spirit and confess sins that wounded their souls.

I then encouraged participants to pray the following prayer and record how they felt after they prayed. The "Prayer of Repentance" reads:

> Dear Lord Jesus, Your word says that if we confess our sins, you are merciful and just and will forgive us our sins and purify us from all unrighteousness. Right now, I confess to you my sins. I have been (list your sins). I ask for you to forgive me and I plead your blood for cleaning. I receive your forgiveness into my heart right now. I receive your healing into your heart right now.

The session also encouraged participants to pray the following prayer of forgiveness:

> Prayer of forgiveness - In the name of Jesus, I choose to forgive as I have been forgiven. I now chose to forgive ----------. I release any right I have to retained to bring revenge. I release them from my hand and place them into your hands, Jesus, my judge. I bring every curse I have sent to them and call forth a blessing to them instead. Thank you for the grace to forgive and the power to live in freedom.

*Week Five - Hindrances to Healing (Part One)*

The aim of this teaching was to remove any blockages that may hinder one's healing. Soul healing is a journey of restoration and sanctification. Many fails to receive complete healing because they are not willing or not ready. Most people unfortunately are not willing to go through the process, but they desire a quick fix to their ailment.

Hebrews 12:15 advises Christians to "Watch out that no poisonous root of bitterness grows up to trouble you, corrupting many" (Heb. 12:15 NLT). Matthew 6:15 says, "But if you refuse to forgive others, your Father will not forgive your sins" (Mt. 6:15 NLT). Resentment, anger, bitterness, rage, often accompany unforgiveness. These are the fruits of severe hurts. These hurts control us, and they give a foothold to the devil. In addition to forgiving the other person, the passions of resentment, anger, bitterness,

and rage may need to be renounced. Spirits of resentment, anger, bitterness, and rage may need to be cast out. Strongholds are incorrect thinking patterns in our minds that we see things through. Many people see themselves as failures, so they feel like failures. Others see God as a cruel and dictating taskmaster, which causes them to feel distant and unloved by their heavenly Father. If you have a hard time feeling God's love, you can try all the soul healing therapies, but you will not get healed.

Romans 12:2 says "Do not copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect" (Rom. 12:2 NLT). At the conclusion of each hindrance, the session gave participants an opportunity to examine each one and deal with it by repenting, forgiving, and renouncing it. Specific prayers were offered to help those who did not know how to break a curse or a vow.

*Week Six - Hindrances to Healing (Part Two)*

This teaching was a continuation of the previous teaching. It will deal with the hindrances of soul ties, not knowing God's will, un-renounced vows, unbroken curses, and fear. A soul tie is like a linkage in the soul realm between two people. It links their souls together, which can bring forth both beneficial results and negative results. Having a soul tie with somebody means your soul is joined with theirs. 1 Corinthians 6:16 reads "And don't you realize that if a man joins himself to a prostitute, he becomes one body with her? For the Scriptures say, 'The two are united into one'" (1 Cor. 6:16 NLT). Being joined to another person with an unclean soul tie can allow the transference of anger, bitterness, rage, resentment, and fear. Regarding the hindrance of failing to know God's

will, it is very hard to ask God to heal you if you are not sure that it is God's will. Mark 1:40-41 states that "A man with leprosy came and knelt in front of Jesus, begging to be healed. 'If you are willing, you can heal me and make me clean,' he said. Moved with compassion, Jesus reached out and touched him. 'I am willing,' he said. 'Be healed!'"

Regarding un-renounced vows, one should know that vows and oaths bind the soul. Numbers 30:2 says that "A man who makes a vow to the LORD or makes a pledge under oath must never break it. He must do exactly what he said he would do" (Nm. 30:2 NLT). The way to break free from any ungodly vows is to repent of it and renounce it verbally in Jesus' name. The hindrance of unbroken curses also exists. Both ancestral curses and curses encountered in one's own life must be broken. I believe ancestral sin curses are automatically broken so long as we have accepted Christ, and do not take part in our ancestor's wickedness, but other types of curses must be broken before complete soul healing can be obtained and kept.

One can define fear as "False evidence appearing real." Fear can be the Cause of many problems both emotional and physical. It can cause torment, despair, hopelessness, and other conditions. Frequently there is a spirit of fear that has entered through trauma or childhood experiences. 2 Timothy 1:7 reads "For God has not given us a spirit of fear and timidity, but of power, love, and self-discipline" (2 Tm. 1:7 NLT). After hearing the teaching, I asked participants to pray and ask the Holy Spirit to how remove the blockages. I asked participants were asked to write them down, then begin to pray to remove them. At the conclusion of each hindrance, I gave participants an opportunity to examine each one and deal with it by repenting, forgiving, and rebounding it. Specific prayers were offered to help those who did not know how to break a curse or a vow.

*Week Seven - Healing to Relationships (Part One)*

The aim of this session is to heal broken relationships. Participants will learn the importance of relationships and how relationships can either make us or break us. This teaching is based on the passages 1 John 4:19-21, John 17:21, Hebrews 12:14, and Matthew 5:23-24. 1 John 4:19-21 states that "We love each other because he loved us first. If someone says, 'I love God,' but hates a fellow believer, that person is a liar; for if we don't love people we can see, how can we love God, whom we cannot see? And he has given us this command: Those who love God must also love their fellow believers" (1 Jn. 4:19-21 NLT). The second Scripture states "I pray that they will all be one, just as you and I are one-as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me" (Jn. 17:21 NLT). The author of Hebrews writes "Work at living in peace with everyone, and work at living a holy life, for those who are not holy will not see the Lord" (Heb. 12:14 NLT). Lastly, Matthew's gospel records these words: "So, if you are presenting a sacrifice at the altar in the Temple and you suddenly remember that someone has something against you, leave your sacrifice there at the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God" (Mt. 5:23-24 NLT).

Participants will firstly learn that relationships are fundamental to our existence. Relationships can be a source of love and healing[44], or they can be a source of hurt and

[44] Alexander Venter, *Doing Healing: How to Minister God's Kingdom in the Power of the Spirit* (Sugar Land, TX: Vineyard International Publishing, 2018), 269.

pain. They can contribute to good health and well-being,[45] or they can cause brokenness dependence, co-dependency, or dysfunctionality.[46]

Research has shown that dysfunctional people generally conduct co-dependent and dysfunctional relationships, resulting in broken homes, where children grow up and become dysfunctional adults.[47] According to Dr. Ornish,[48] the real illness is not only physical heart disease, rather spiritual heart disease: loneliness, isolation, alienation, and depression.[49] He shows that the power of loving relationships to heal holistically is unparalleled.

Participants will secondly learn that relationships are fundamental because we are relational beings.[50] God, as Father, son and Holy Spirit are connected through love and dynamic unity.[51] Humans are the pinnacle of God's creation, created in His image, and likeness. Created to live in harmony and unity with God, ourselves, each other, and creation.[52] Such unity results in peace, harmony, and wholeness, while relational brokenness results in conflict, lack of peace, sickness and sometimes death.[53]

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[45] Dean Ornish, *Love and Survival: The Scientific Basis for the Healing Power of Intimacy* (New York, NY: Random House, 1998), 23–29.

[46] Beattie Melody, *Codependent No More* (San Francisco, CA: Harper, 1987), 29.

[47] Venter, *Doing Healing*, 269.

[48] Ornish, *Love and Survival*, 23–29.

[49] Ornish, *Love and Survival,* 23–29.

[50] Venter, *Doing Healing*, 270.

[51] Thomas F. Torrance, *The Christian Doctrine of God: One Being Three Person* (Edinburgh, UK: T and T Clark, 1996), 171.

[52] Venter, *Doing Healing*, 270.

[53] Ornish, *Love and Survival*, 23–29.

Participants will learn that broken or unresolved relationships causes destruction. The main issue is not the fact that we have conflict, rather it is when this conflict is unresolved and festers and becomes infected with the poison of bitterness and unforgiveness.

Participants will learn that the way we relate to God, directly reflects on the way we relate to each other. This will be taught from 1 John 4:19-21. Since we who are joint to Christ are joint to each other by God's Spirit (1 Corinthians 6:17), we need to do all we can to live in peace, love, and harmony with each other.

*Week 8*

Week eight is a continuation of week 7 with a practical exercise attached.

*Teaching Part 1*

Firstly, participants will read Matthew 5:21-23 to recognize the significance of reconciliation. Participants will understand that God places reconciliation with others before worship.

Matthew 5:21-23 states:

> You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell. "Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you,[24] leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

*Teaching Part 2*

In this part of the teaching, participants will read Matthew 18:15-18, and understand the four steps to reconciliation highlighted by Jesus. The following teaching is based on "Doing reconciliation,"[54] "Healing the wounded,"[55] and "Church disciplines that heals."[56] Once participants hear the teaching and understand the four steps taught by Jesus, they then select a broken relationship which they desire to restore and follow through with these same steps. Participants are then asked to document their findings and experience.

Matthew 18:15-18, states, "If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

Step One - The first person who first becomes aware of the conflict, is to approach the other person, regardless of who what or who had caused it. This should be arranged one on one. The purpose of the one on one is to discuss the problem, disclose feelings and perceptions, take responsibility for our part, and seek restoration and reconciliation. The key issue is to forgive from the heart. Participants will understand that it can be difficult to forgive, especially if the person feels that they have been dealt with unjustly. Therefore, forgiveness is all about making a choice to let go.

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[54] Venter, *Doing Reconciliation*, 204–16.

[55] John White and Ken Blue, *The Costly Love of Church Discipline, Healing the Wounded* (Downers Grove, IL: Intervarsity Press, 1985), 96.

[56] John White and Ken Blue, *Church Discipline That Heals: Putting Costly Love into Action* (Downers Grove, IL: Intervarsity Press, 1985), 97.

Step Two - Step two takes, only if step one fails. If either party feel that the conflict has not genuinely been resolved, they are to bring two or three witnesses. The purpose is still to restore and reconcile. The witnesses act as meditators. They are to listen to both parties without biases. There are to assist both sides understand each other, own their part of the issue, facilitate forgiveness, and agree to a way forward.

Step Three - Step three takes place, only if Step two fails. In this step, the conflict is brought before the church. This means that the conflict will be made known to the governmental body or leaders of the church. The purpose is for the governing body to judge the unresolved conflict. This step is no longer considered mediation, rather arbitration. The governing body will need to hear the case, including the meditators report, then decide who is responsible. They are to impose the needed discipline.

Step 4- Step four is to take place, only if step three fails. In this step, the person at fault, and who does not seek forgiveness can be excluded from fellowship. This means, no community protection. The person is left to their own brokenness. They become open to demonic attacks and may be open to God's discipline. It should be noted that this is a last resort, taken because of the person's hardness of heart.[57]

*Pre- and Post-Interview Answers*

Table 1. Survey responses – participant one

| Pre-Interview | Post-Interview |
|---|---|
| How do you see yourself?<br><br>I see myself as God's child, redeemed by his blood | How do you see yourself?<br><br>I knew that I was God's child. But the course material really helped me believe |

[57] Alexander Venter, *Doing Church: Building from the Bottom Up* (Sugar Land, TX: Vineyard International Publishing, 2000), 213–16.

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| | that truth. It became not only "head knowledge," but "heart revelation." |
| Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>It all depends. If I have my quiet time with God, my thoughts are positive. Otherwise, they are negative. | Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>After program, I have become much more aware of my thoughts, and have been careful not to allow negative thoughts to dominate my mind. |
| Do you need emotional healing? If yes please explain<br><br>Yes. I am blaming myself for getting married and seeing my wife and kids suffer with me because of my condition. | Do you believe that you received emotional healing?<br><br>Yes. I was able to forgive myself. God showed me that what I was believing was actually a lie. |
| What is the state of your soul?<br><br>Broken, down | What is the state of your soul now?<br><br>I feel wholeness, and freedom. |
| Are you aware of anything which may have hindered or blocked your healing? If so, please specify<br><br>Yes, may be my fear. I am very anxious most of the time, and I do have problems receiving. | How has the teaching on "blockages to healing" helped you?<br><br>This teaching has helped me so much. specifying each one and explaining how they can hinder or block your healing was a real eye opener. |
| Do you have broken relationships which are causing you pain?<br><br>Yes, my brother has not been speaking to me and is causing me so much sadness. | How has the teaching on "Healing relationships Part 1" helped you?<br><br>I was very impacted with the teaching found in "1 John 4:19-21."<br>We love each other because he loved us first. If someone says, "I love God," but hates a fellow believer, that person is a liar. That verse really helped me re-evaluate my relationship with my brother. |
| What are you trying to achieve from this | Was this IHD helpful to you? |

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|---|---|
| course? | |

Table 2. Survey responses – participant two

| Pre-Interview | Post-Interview |
|---|---|
| How do you see yourself?<br>I see myself as a sinner whom God may be trying to discipline by allowing my son to get sick. | How do you see yourself? |
| Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>Very negative. I hardly have positive thoughts. | Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>Mostly positive. The program helped me look out for negative thoughts and arrest them. I never was able to do that previously. It's still a battle, but I feel that I am winning. |
| Do you need emotional healing? if yes please explain<br><br>Yes, from the pain my husband caused me. | Do you believe that you received emotional healing?<br><br>Yes, I was able to forgive my husband. I saw am image of God embracing me. |
| What is the state of your soul?<br><br>Very hurt | What is the state of your soul now?<br><br>I feel that something has been broken in the Spirit and I am free. |
| Are you aware of anything which may have hindered or blocked your healing? If so, please specify<br><br>I don't know God's will. I used to attend a church, and the pastor did teach that God disciplines through sickness. This made me angry at God. I can't bear to see my son suffer. So, may, it's my anger. | How has the teaching on "blockages to healing" help you?<br><br>I learned so much from this teaching. I thought I might have one or none. But now I recognize how many I have. I will continue to read the passage and I will listen to the teaching again. |
| Do you have broken relationships which | How has the teaching on "Healing |

| | |
|---|---|
| are causing you pain?<br><br>Yes, my husband has been very abusive. I ran away from him years ago, but he is still after me. I am constantly scared and not willing to restore this relationship. | relationships Part1" helped you?<br><br>This teaching was the most challenging for me. Especially because I feel that my relationship with my husband is over. I am willing to forgive him but unwilling to restore this relationship. |
| What are you trying to achieve from this course? | What are you trying to achieve from this course? |

Table 3. Survey responses – participant three[58]

| Pre-Interview | Post-Interview |
|---|---|
| How do you see yourself?<br><br>I see myself as dirty, ugly and not pleasing to God. | How do you see yourself? |
| Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>If I hear a message on my way to work, I think positively about myself. But generally speaking, I hardly have positive thoughts. | Do you believe that most of your thoughts about yourselves are negative or positive? |
| Do you need emotional healing? if yes please explain<br><br>Yes, from being sexually abused | Do you believe that you received emotional healing? |
| What is the state of your soul?<br><br>Destroyed | What is the state of your soul now? |
| Are you aware of anything which may have hindered or blocked your healing? If so, please specify | How has the teaching on "blockages to healing" help you? |

[58] Unfortunately, participant three did not finish the course.

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|---|---|
| I am full of shame and condemnation. I feel that I let my parents down by doing the wrong think and allowing sin to continue in my life. | |
| Do you have broken relationships which are causing you pain?<br><br>My father and mother. Both favour my brother more than me. I feel rejected all the time. | How has the teaching on "Healing relationships Part1" help you? |
| What are you trying to achieve from this course? | What are you trying to achieve from this course? |

Table 4. Survey responses – participant four

| Pre-Interview | Post-Interview |
|---|---|
| How do you see yourself?<br><br>I see shame and confusion all over me. | How do you see yourself? |
| Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>Sometimes if people with positive energy come into my life, they help. But almost all the time, I have low self-esteem and my thoughts are negative. | Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>I loved the teaching about renewing my mind. I have never heard a teaching like this. However, I do feel that it's so much hard work to access each and every thought. I am trying, and I have improved. But I am not fully there yet. |
| Do you need emotional healing? if yes please explain<br><br>Yes, from my uncle raping me. | Do you believe that you received emotional healing?<br><br>Not really. I struggled so much during this session. The pain in my heart was so much. I might try again later. I think I need time. |
| What is the state of your soul? | What is the state of your soul now? |

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| Shattered | I don't feel much change |
| Are you aware of anything which may have hindered or blocked your healing? If so, please specify<br><br>Maybe alcohol and drugs. Not quite sure. | How has the teaching on "blockages to healing" help you?<br><br>It was my first time to learn about soul-ties and un-renounced vows. I was involved in witchcraft before. But never renounced it. I have also broken all soul ties and I already feel so much free. |
| Do you have broken relationships which are causing you pain?<br><br>My mother and my uncle. I always let my mother down, and she died with so much bitterness in her heart from me. She gave my inheritance to my uncle to protect, and he stole it. This is causing me so much grief. | How has the teaching on "Healing relationships Part1" helped you?<br><br>I loved the teaching, but I don't know how to apply it. Especially because my uncle is not a Christian. However, I did start praying for him. This has been something I never did in the past. |
| What are you trying to achieve from this course? | What are you trying to achieve from this course? |

Table 5. Survey responses – participant five

| Pre-Interview | Post-Interview |
|---|---|
| How do you see yourself?<br>I see myself as weak, full of fear and anxiety. | How do you see yourself? |
| Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>When I talk with my pastor, she gives me hope. But when I face reality, hopelessness kicks in. Most of the time, I have much more negative thoughts than positive thoughts. | Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>After the teaching, most of my thoughts are actually positive. Meditating on God's word really helped me. |
| Do you need emotional healing? if yes | Do you believe that you received emotional |

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|---|---|
| please explain<br><br>Yes, from my husband's abuse | healing?<br><br>Yes, I forgave my husband and was overwhelmed with God's love for me. This session was very supernatural. |
| What is the state of your soul?<br><br>Broken and hurt | What is the state of your soul now?<br><br>This session has really impacted me. I saw a wonderful vision of God giving me a key to my husband's breakthrough. I wholeness and peace. |
| Are you aware of anything which may have hindered or blocked your healing? If so, please specify<br><br>I have so much unforgiveness towards my husband. | How has the teaching on "blockages to healing" help you?<br><br>Learning biblical truth to remove these blockages and designing a plan has been very helpful. I had never done that before. |
| Do you have broken relationships which are causing you pain?<br><br>My relationship with my son needs so much healing. He wants me to divorce his dad, and I am refusing. He is constantly calling me names and is so upset at me. | How has the teaching on "Healing relationships Part1" helped you?<br><br>This teaching has been awesome. As I heard the teaching, my heart was re-ignited with love once again. I was able to reconcile with my son. This teaching has been great. |
| What are you trying to achieve from this course? | What are you trying to achieve from this course? |

Table 6. Survey responses – participant six

| Pre-Interview | Post-Interview |
|---|---|
| How do you see yourself?<br><br>Very sinful, very insecure, shame and condemnation. | How do you see yourself? |
| | |

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|---|---|
| Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>I don't have much positive thoughts about myself. For me it's dark | Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>I am still struggling. But I am getting much better. I am trying to focus more on God's promises, and that has definitely been helping me. |
| Do you need emotional healing? if yes please explain<br><br>Yes, from my life of sin. | Do you believe that you received emotional healing?<br><br>Yes, I felt so much peace in my heart. I think I need more emotional healing. But I feel much better than before. |
| What is the state of your soul?<br><br>Destroyed | What is the state of your soul now?<br><br>I feel so much better. I was able to forgive myself. I feel so much better. |
| Are you aware of anything which may have hindered or blocked your healing? If so, please specify<br><br>Sin. Every time I repent God forgives me. But then I feel so weak again and I continue to sin. | How has the teaching on "blockages to healing" help you?<br><br>Great teaching. Very practical and easy to follow. Defiantly helped me. |
| Do you have broken relationships which are causing you pain?<br><br>My wife is broken from all my previous life of sin. She doesn't trust or believe that I have changed. She is constantly doubting me and not believing me. | How has the teaching on "Healing relationships Part1" helped you?<br><br>After this teaching I started to pray for me wife in a different way. I started to ask God to get her heart ready to receive me and not doubt me. |
| What are you trying to achieve from this course? | What are you trying to achieve from this course? |

Table 7. Survey responses – participant seven

| Pre-Interview | Post-Interview |
|---|---|

| | |
|---|---|
| How do you see yourself?<br><br>Hopeless, feel, God is not pleased with me. | How do you see yourself? |
| Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>I try to stay positive. But when the pain kicks in, and my medications are not working, then it's very hard to stay positive. | Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>After the program, I have become more conscious of my thoughts. I start to think negatively when pain kicks in. Otherwise, the program has really helped. |
| Do you need emotional healing? if yes please explain<br><br>Yes, from my husband's hurtful words | Do you believe that you received emotional healing?<br><br>Yes, I was able to forgive my husband and pray for him. I felt heat come into my body. I also felt so much joy. |
| What is the state of your soul?<br><br>Hurt and broken | What is the state of your soul now?<br><br>I feel so much better. So much fear left me, and I could feel God healing my soul. |
| Are you aware of anything which may have hindered or blocked your healing? If so, please specify<br><br>Unforgiveness towards my husband. This is been a cycle and I feel somehow it affects me. Also, I feel I don't have so much faith. My faith is very little. | How has the teaching on "blockages to healing" helped you?<br><br>This teaching has opened my eyes to the many blockages I have. It's very overwhelming. |
| Do you have broken relationships which are causing you pain?<br><br>My sister is not speaking with me and totally hates me. I would love to see this relationship restored. | How has the teaching on "Healing relationships Part1" helped you?<br><br>This teaching opened my eyes to how much relationships affect me and how emotional I am. I did start to pray for my sister after I heard this teaching, but I was |

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| | still filled with pain. I realised that healing is a journey. |
| What are you trying to achieve from this course? | What are you trying to achieve from this course? |

Table 8. Survey responses – participant eight

| Pre-Interview | Post-Interview |
|---|---|
| How do you see yourself?<br><br>Unclean, dirty, unfaithful | How do you see yourself? |
| Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>Most of them are quite negative. I hardly have positive thoughts about myself. | Do you believe that most of your thoughts about yourselves are negative or positive?<br><br>After the program, I am more in control of myself. Before the program, I use to think that negative thoughts are from God, so I could change. However, now I know that they originate from the enemy |
| Do you need emotional healing? if yes please explain<br><br>Yes, from my lifestyle of sin. | Do you believe that you received emotional healing?<br><br>Yes, I received God's forgiveness. So much peace and new hope came into my heart. I loved this session. |
| What is the state of your soul?<br><br>Messed up | What is the state of your soul now?<br><br>I feel so much healing has come into my soul.<br>I was able to forgive myself. I think I will need more soul healing. But I feel so much better. |
| Are you aware of anything which may have hindered or blocked your healing? If so, please specify<br><br>I have had many partners in the past, and as a result, I have contracted HIV. So, I know there is so much soul ties that need to be broken. | How has the teaching on "blockages to healing" helped you?<br><br>This teaching helped me break soul ties. It also helped me understand that even fear can be a blockage. |

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|---|---|
| Do you have broken relationships which are causing you pain?<br><br>My father and my mother. Mainly my father. He is so broken because I converted to Christianity. He wants to see me dead. I need God to intervene in this relationship. | How has the teaching on "Healing relationships Part1" helped you?<br><br>After this teaching, hope filled my heart. I know it's a journey, but I do believe in a God who is able to change hearts. He changed my heart. So he can do it again. |
| What are you trying to achieve from this course? | What are you trying to achieve from this course? |

**Forum Answers**

*Week One – The Real You*

"The Real You" topic will reveal powerful truth about the new creation you have become when you were joint to Christ. This change took place in your spirit, and impacted your soul, and body. Since spirit, gives birth to spirit, and flesh, gives birth to flesh (John 3:6), there is no direct access to your spirit, from your flesh. The only way to understand who you truly are, is to take God's word, and believe what it says about you.

Question 1: Please introduce yourself and explain why you need inner healing.

Table 9. Forum responses – week one, question one

| | |
|---|---|
| P1 | My name is P1, and I am 47 years old. I am a mature Christian, who diligently study and believe God's promises regarding healing. About 20 years ago, I developed a severe disorder in my stomach. I would experience severe pain in my intestines causing me to collapse on the floor. I was unable to study and became bedridden. I became very thin and had to use multiple blankets to keep my body temperature.<br><br>Doctors could not diagnose the problem and prescribed very strong pain killers that would knock me out for days. They told me, that there was no cure, and that if I continue this way, I will die.<br><br>As a result, I became interested in pursuing Christian healing. I studied |

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| | every healing promise in the bible and became more and more convinced that God's will is to heal me. I visited a church in Egypt, and after prayer, I felt intense heat in my stomach. I knew God's healing power had penetrated my body. I was totally healed. This encounter brought life back to me, and I decided to get married and live a normal life. I got married, and had two children, and worked in the area of IT.<br><br>Suddenly, my condition came back, and although it is not as severe as it used to be, it is still very bad, affecting my wife, kids, work, and social life. I have to take very strong pain killers, causing me to be bedridden. I went to many healing evangelists to pray for me, to no avail. I declared God's healing promises, fasted, prayed and did everything I know to do, still, no solution.<br><br>I need inner healing because my physical condition is constantly hurting my soul. I constantly feel down. |
| P2 | My name is P2, and I am a single parent, looking after my only son John. When my son was about 14 years old, he experienced severe abdominal pain, fatigue, and diarrhea. These symptoms continued to increase, causing a disturbance in his school and social life.<br><br>I took him to the doctor, who performed different tests on him. Later he was diagnosed with Crohn's disease, (IBD). This condition caused inflammation in his digestive tract and spreads deep into the layers affecting bowel tissues. Doctors informed me that his condition is painful, debilitating, and life-threatening. They prescribed very strong medication, that were not meant to cure his condition. Rather, help him cope with the pain.<br><br>His condition upset me so much, and I decided to take his condition to God. I started to attend a local church and shared by need with the pastor. He explained to me, that while God does heal, it may not be His will to heal at all times. He explained that God does use suffering to purify us from ours sin. This makes me feel angry towards God. I do not understand what sin my son did to deserve to be in such pain.<br><br>I feel God is angry with me. Maybe I did staff in my life that's causing God not to want to heal my son. I do not know. But when it comes to healing, I am confused and angry.<br><br>I need inner healing because I am constantly angry at myself. |
| P3 | My name is P3, and I am 45 years old. When I was young, I was sexually |

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| | abused by a family friend. Unfortunately, at the time, I was young, and mistaken what happened for love. Therefore, I did not put an end to it, nor did I seek help.<br><br>This experienced caused me to feel shame and embarrassment. As I grew up, I continued to hate myself and see myself as sinful, ugly and definitely not pleasing to God. These beliefs caused me to gain so much weight and I ended up feeling very depressed. I tried every possible diet, but unfortunately, I failed.<br><br>About ten years ago, I became born again, and even experienced the baptism in the Holy Spirit. I started to read the Bible and learned more about God's love with me. However, I am still heavily overweight, and see myself as a failure and unable to achieve much. |
| P4 | My name is P4. I was born into a catholic family. I used to always feel shame and did not know the origin of it. Later I learnt that I was conceived out of wedlock. My father refused to marry my mother, and she had to raise me on my own.<br><br>At the age of eight, my uncle raped me, and convinced me that I was gay. I stepped away from church, and when I grew up, I dated different girls and those relationships failed. It was then that I thought that I will start dating boys, and again, those relationships failed. Right now, I am single, but I am gay, and was recently diagnosed with Multiple Sclerosis. This disease eats away the protective covering of the nerves, causing fatigue, and severe chronic pain. Medications are not very effective and have no cure. This condition disturbs my work and social life, causing stress, pain, and depression. I had no idea what to do, until I met a Christian friend who informed me that Jesus can heal.<br><br>At that time, I started reading the bible, and seek healing from Jesus. I prayed with her to receive Jesus, but I still see myself as sinful, and full of shame.<br><br>I need inner healing because I am constantly feeling sad, ashamed of myself and totally confused. |
| P5 | My name is P5, and I am fighting for my marriage. I have been married for about fifteen years, and I have three kids. My relationship with my husband is not the best. We fight most of the time because he is always coming home drunk, and very violent. I even began to discover that he has different relationships with other women. |

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| | Few years ago, I met a pastor who found out about my story, and she led me to Christ. This experience gave me hope that God is able to intervene and change my husband, without going for a divorce.<br><br>I have been trying now for years without much success. I see myself as weak, scared, and anxious. I really want God to interfere. |
| P6 | My name is P6, and I use to live a very sinful life before I met Christ. I used to own different night clubs' businesses and had plenty of money. I had different business partners who stole from me, causing the business to collapse. This caused me to become extremely anxious, and even suicidal.<br><br>It was at this time that I decided to seek God for help. I went to a local church and met the pastor who prayed for deliverance. As he was praying, I literally saw black shadows leave my body and felt God's peace like never before. I received Christ in my heart, and my condition improved dramatically. However, I still battle depression. I do not know what to do. At times I see myself as sinful, fearful, and insecure. |
| P7 | My name is P7. I came from a Muslim background. I received Christ at the age of thirty and got married to a Christian man. Together we have two children. After I got married, I was diagnosed with rheumatoid arthritis. This chronic condition causes inflammation in the joints and results in severe pain. I am currently taking strong medication, which is causing drowsiness and fatigue. I attended few healing services and got prayed for many times. During prayer, I feel much better. However, once I arrive home the pain comes back much stronger.<br><br>This condition is affecting my mental health, my marriage and my relationship with my kids. I am constantly feeling down and carry a sense of hopelessness.<br><br>I need inner healing for my soul. I need to be happy |
| P8 | My name is P8. I converted from Islam to Christianity about ten years ago. During the time I was a Muslim, I had lived a lifestyle of sin. I had multiple partners and was involved with drugs and alcohol. After I became a Christian, Jesus delivered me from it all. However, I did find out that I had contracted HIV from my previous life of sin.<br><br>Although I am taking medication, I do feel very ashamed of myself. When I share my condition with others, I get rejected and my friends |

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| | walk away. I feel isolated and full of shame. I hope this program will help me. |

Question 2: Read the following verses and write down identity traits for those who are in Christ: Romans 5:1, Romans 8:1, Romans 6:6, Ephesians 2:6, 2 Corinthians 5:17.

Table 10. Forum responses – week one, question two

| | |
|---|---|
| P1 | Justified, no condemnation, died with Christ, raised from the dead, New creation |
| P2 | Forgiven, no condemnation, crucified with Christ, seated with Christ, New life |
| P3 | |
| P4 | Justified by faith, no condemnation, died with Christ, raised from the dead, new creation |
| P5 | Made righteous, no condemnation, crucified with Christ, raised from the dead, new species |
| P6 | Justified, no condemnation, died with Christ, seated with Christ, new creation |
| P7 | Forgiven, no condemnation, crucified with Christ, seated with Christ, New life |
| P8 | Justified by faith, no condemnation, died with Christ, raised from the dead, new creation |

Question 3: Write these identity traits in an affirmation style. For example, “I am the child of God.”

Table 11. Forum responses – week one, question three

| | |
|---|---|
| P1 | 1- I am Justified by faith in Jesus<br>2- I have no condemnation for I am in Jesus<br>3- I died with Christ<br>4- I was raised from the dead with Christ<br>5- I have been made into a New creation |
| P2 | 1- I am forgiven<br>2- I am not condemned<br>3- I have been crucified with Christ<br>4- I am seated with Christ<br>5- I have started a new life |
| P3 | |
| P4 | 1- I am justified by faith<br>2- I am not condemned by God<br>3- I died with Christ<br>4- I was raised with Christ from the dead<br>5- I have become a new creation |
| P5 | 1- I am made righteous with God<br>2- I am not condemned by God<br>3- I was crucified with Christ<br>4- I was raised from the dead with Christ<br>5- I am not a new species which never walked this earth before |
| P6 | 1- I am justified by faith<br>2- I have no condemnation<br>3- I died with Christ<br>4- I am seated with Christ in the heavenly realms<br>5- I am now a new creation |
| P7 | 1- I am made righteous with God<br>2- I am not condemned by God<br>3- I was crucified with Christ<br>4- I was raised from the dead with Christ<br>5- I am not a new species which never walked this earth before |
| P8 | 1- I am justified by faith<br>2- I am not condemned by God<br>3- I died with Christ<br>4- I was raised with Christ from the dead<br>5- I have become a new creation |

*Week Two – Renewing Your Mind*

Question 1: Pick an average day and record the type of thoughts which come into your mind. Record how these thoughts affected you.

Table 12. Forum responses – week two, question one

| | |
|---|---|
| P1 | ● This pain will never stop<br>● You tried everything and even the strongest medications are not working.<br>● You will lose your job, and you will not be able to provide for your family<br>● You will die and your kids will see it<br>● I will heal you<br>● Do not give up<br><br>These thoughts cause me to feel hopeless, anxious and very scared. Especially the thought of losing my job and being unable to pay the mortgage for our family home. |
| P2 | ● Your son will get worse<br>● God is not hearing you<br>● God is angry with you, and is punishing you because you left your husband<br>● God does not care, even though he can see how much my son is suffering.<br>● Your son will not go back to school<br>● God loves my son<br>● I have repented<br><br>These thoughts haunt me all day long. I get very fearful and blame myself for running away from my abusive husband. These thoughts make me feel, it's my fault, and I feel like beating myself all day. |
| P3 | ● I am a failure<br>● I will never amount to anything<br>● I am a shame to my family<br>● I am a waste of time, (my son called me that, and I keep hearing it in my ears).<br>● It's way too hard<br>● Nothing is too hard for God<br><br>I am thankful that you are trying to help me with this program, but I just feel that my situation is hopeless and beyond help. Honestly, I have tried everything, but I don't know. |
| P4 | ● It's all your fault<br>● You have no self-control<br>● You did too many mistakes<br>● You are demonized<br>● Your life is messed<br>● No one wants to be around you |

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|---|---|
| | These thoughts have always haunted all my life. Especially that I did not tell my mum when I was rapped by my uncle. I hid it from her because I felt that she was going to blame me. So of course, this kept happening again and again until I started to believe that I am gay. Which I really think that I am. |
| P5 | ● Your prayers are not moving God<br>● Your husband is going to run away with other women<br>● You will be on the streets<br>● He will kill you<br>● You must face reality<br>● God is with me<br>● God is my protector<br><br>My husband was the only bread winner in the family. Our marriage was really struggling. He used to come home drunk and violent. I am praying for him because I believe that marriage is a covenant, yet it's hard because I can't see much change. These thoughts always come into my mind, and they make me not even want to pray. |
| P6 | ● You will take your life<br>● Your depression is coming back<br>● Your wife will leave you<br>● You will lose your business<br>● I will never leave you |
| P7 | ● You are becoming crippled<br>● You will not be able to work<br>● You will get worse<br>● Your husband had enough<br>● God can heal me<br>● Hopefully there will be better medication |
| P8 | ● You will never get married<br>● You will infect others<br>● You are rejected<br>● You will die young<br>● Your father rejected you<br>● How can God simply just forgive you?<br>● Jesus accepts me as I am<br>● Jesus will help me |

Question 2: Count how many negative thoughts, against how many positive thoughts

- This pain will never stop
- You tried everything and even the strongest medications are not working.
- You will lose your job, and you will not be able to provide for your family
- You will die and your kids will see it
- I will heal you
- Do not give up

Table 13. Forum responses – week two, question two

| | |
|---|---|
| P1 | Negative - 4<br>Positive -2 |
| P2 | Negative - 5<br>Positive - 2 |
| P3 | Negative - 5<br>Positive -1 |
| P4 | Negative - 6<br>Positive - 0 |
| P5 | Negative - 5<br>Positive - 2 |
| P6 | Negative - 4<br>Positive -1 |
| P7 | Negative - 4<br>Positive -2 |
| P8 | Negative - 6<br>Positive -2 |

Question 3: After you are hear the teaching about renewing your mind, repeat the activity in Question 1 again, record your results, and briefly comment on how that teaching has helped you.

In the morning, read 2 Corinthians 10:3-6, followed by God's promises in week two, (Question 3). Then begin to pay very clear attention to the thoughts that are coming into your mind. Accept those that are from God, those that bring life, and reject those that are negative and fearful.

Table 14. Forum responses – week two, question three

| | |
|---|---|
| P1 | Positive - 8<br>Negative – 3<br><br>This teaching really helped me become more aware of negative thoughts. It's definitely a difficult process but requires so much attentiveness. I felt that when I continued to declare God's promises, the pain in my stomach decreased. |
| P2 | Positive - 6<br>Negative- 2<br><br>I felt like I was fighting in my mind. It was like capturing a thief. I was reminded of the verse in John 10:10 (Satan comes to kill steal and destroy). When I became conscious that this was not God, and that it was Satan, I found it quite easy to cast them out. As I continued to repeat God's promises, I felt so much peace coming into my mind, and I was even able to sleep better. |
| P3 | Positive - 2<br>Negative – 8<br><br>I struggled with this activity and feel that it was not effective. I found it difficult because I felt like I was lying to myself. I felt like the truth is that I am fat, and nothing will change that fact. |
| P4 | Positive - 4<br>Negative – 3<br><br>I don't know much about bible promises. So, I kept on repeating "God loves me", over and over again. This helped me. I mean I still struggled, but I did feel some improvement. |
| | |

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|---|---|
| P5 | Positive - 9<br>Negative - 2<br><br>This teaching is revolutionary. I asked the Holy Spirit to help me catch those thoughts that are hurting me and that are not from him. The Holy Spirit was in action, and almost sounded like alarm bells when those thoughts came in. By God's grace, I was seeing them much clearer than before, and kick them out. I was reminded of the verse which says, "Resist the devil and he will flee". I literally saw the devil flee. This opened the door for God to speak loud and clear. I loved this activity. |
| P6 | Positive - 8<br>Negative – 4<br><br>This teaching was a success. For the first time ever, I felt like I had more positive thoughts than negative. I think I still have a long way to go. I need to practice this more. Maybe display those verses on my fridge or phone screen. But they did defiantly help. |
| P7 | Positive -10<br>Negative - 2 |
| P8 | Positive-8<br>Negative – 3 |

*Week Three – Emotional healing*

Question 1: After hearing the teaching, fill in the following table.

Table 15. Forum responses – week three, question one, participant one

| | |
|---|---|
| Step 1- Recognize that you need healing<br><br>Do you recognize that you need healing? | Yes |
| Step 2- Identify the root | Myself. I am blaming myself for getting married and seeing |

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|---|---|
| cause of the wound.<br><br>What has caused this wound. Do not write (fear or depression), these are the fruit of the cause. The cause may be sickness or car rejection. | my wife and kids suffer with me because of my condition. |
| Step 3- Disinfect the wound.<br><br>That's the time to forgive those who hurt you.<br><br>You can write something like, "I forgive my father for rejecting me). | I am not upset with anyone, expect myself. I feel angry at myself because I do not know how to receive from God. I am finding it hard to forgive myself. When I am in pain, I get angry and hurt those who are around me. I am working of trying to forgive myself. |
| Step 4- Receive God's healing<br><br>This can be achieved my saying a simple prayer, like, Lord Jesus I open the door of my heart, and I receive your healing power in my heart. | I am saying the prayer, and I feel the pain is less. |
| Step 5- Results<br><br>How did you feel after it? | I felt peace with myself. There was so much tears coming down. |

Table 16. Forum responses – week three, question one, participant two

| | |
|---|---|
| Step 1- Recognize that you need healing<br><br>Do you recognize that you need healing? | Yes |

| | |
|---|---|
| Step 2- Identify the root cause of the wound.<br><br>What has caused this wound. Do not write (fear or depression), these are the fruit of the cause. The cause may be sickness or car rejection. | The root cause of my hurt is my son's Crohn's disease, (IBD), and my husband's violence and abuse throughout the years. |
| Step 3- Disinfect the wound<br><br>That's the time to forgive those who hurt you.<br><br>You can write something like, "I forgive my father for rejecting me). | This step has been hard for me, but by God's grace, I did it.<br><br>This was my prayer,<br><br>Dear lord Jesus, I forgive my husband for all the violence and abuse he has caused me. Please help me to continue to forgive him. |
| Step 4- Receive God's healing<br><br>This can be achieved my saying a simple prayer, like, Lord Jesus I open the door of my heart, and I receive your healing power in my heart.<br>You can write your own prayer | Dear Lord Jesus, I open my heart to you right now, and receive your healing. I need you very much. My heart is wounded, and bleeding. Please heal my son dear lord. Please forgive me for my sins and anything I have done to stop my son's healing. |
| Step 5- Results<br><br>How did you feel? | I felt that fear left me. Something shifted. I saw an image of Jesus hugging me and smiling at me. |

Table 17. Forum responses – week three, question one, participant three

| | |
|---|---|
| Step 1- Recognize that you need healing | Yes |

| | |
|---|---|
| Do you recognize that you need healing? | |
| Step 2- Identify the root cause of the wound.<br><br>What has caused this wound. Do not write (fear or depression), these are the fruit of the cause. The cause may be sickness or car rejection. | When I was sexually abused and the way my father has always been treating me. |
| Step 3- Disinfect the wound<br><br>That's the time to forgive those who hurt you.<br><br>You can write something like, "I forgive my father for rejecting me). | I am unable to forgive. He must be punished. |
| Step 4- Receive God's healing<br><br>This can be achieved my saying a simple prayer, like, Lord Jesus I open the door of my heart, and I receive your healing power in my heart. | |
| Step 5- Results,<br><br>What did you feel? | |

Table 18. Forum responses – week three, question one, participant four

| | |
|---|---|
| Step 1- Recognize that | Yes, definitely |

| | |
|---|---|
| you need healing<br><br>Do you recognize that you need healing? | |
| Step 2- Identify the root cause of the wound.<br><br>What has caused this wound. Do not write (fear or depression), these are the fruit of the cause. The cause may be sickness or car rejection. | The root cause when I was repeatedly raped by my uncle. |
| Step 3- Disinfect the wound<br><br>That's the time to forgive those who hurt you.<br><br>You can write something like, " I forgive my father for rejecting me). | I think my uncle does not deserve this forgiveness |
| Step 4- Receive God's healing<br><br>This can be achieved my saying a simple prayer, like, Lord Jesus I open the door of my heart, and I receive your healing power in my heart. | |
| Step 5- Results?<br><br>What did you feel? | Nothing much |

Table 19. Forum responses – week three, question one, participant five

| | |
|---|---|
| Step 1- Recognize that you need healing<br><br>Do you recognize that you need healing? | Yes |
| Step 2- Identify the root cause of the wound.<br><br>What has caused this wound. Do not write (fear or depression), these are the fruit of the cause. The cause may be sickness or car rejection. | My husband's abuse and violence. |
| Step 3- Disinfect the wound<br><br>That's the time to forgive those who hurt you.<br><br>You can write something like, "I forgive my father for rejecting me). | Lord Jesus, I forgive my husband for being violent and abusing me. I forgive him for coming home drunk. I forgive him for threatening to kick me out of the home. |
| Step 4- Receive God's healing<br><br>This can be achieved my saying a simple prayer, like, Lord Jesus I open the door of my heart, and I receive your healing power in my heart. | Lord Jesus, I totally receive your healing in my heart. I open my heart wide to receive all that you have for me. Let your healing power penetrate my shredded heart. |
| Step 5- Results? | Pain left my heart. Overwhelmed with love. I feel whole. |

Table 20. Forum responses – week three, question one, participant six

| | |
|---|---|
| Step 1- Recognize that you need healing<br><br>Do you recognize that you need healing? | Yes |
| Step 2- Identify the root cause of the wound.<br><br>What has caused this wound. Do not write (fear or depression), these are the fruit of the cause. The cause may be sickness or car rejection. | It's my sin. My sin is the cause of all my current pain. |
| Step 3- Disinfect the wound<br><br>That's the time to forgive those who hurt you.<br><br>You can write something like, "I forgive my father for rejecting me). | Lord, please forgive me for all my sins. Please help me to forgive myself for all the pain, I had caused my wife and my family. |
| Step 4- Receive God's healing<br><br>This can be achieved my saying a simple prayer, like, Lord Jesus I open the door of my heart, and I receive your healing power in my heart. | Lord Jesus, I open my heart to you, and ask you to please fill me with your healing. I want to be healed of my depression. Please remove anything that is stopping me from receiving my healing. |
| Step 5- Results?<br><br>How did you feel? | I felt so much peace. I even fell asleep for a while after this session. |

| | |
|---|---|

Table 21. Forum responses – week three, question one, participant seven

| | |
|---|---|
| Step 1- Recognize that you need healing<br><br>Do you recognize that you need healing? | Yes |
| Step 2- Identify the root cause of the wound.<br><br>What has caused this wound. Do not write (fear or depression), these are the fruit of the cause. The cause may be sickness or car rejection. | My rheumatoid arthritis, and the way my husband treats me. |
| Step 3- Disinfect the wound<br><br>That's the time to forgive those who hurt you.<br><br>You can write something like, "I forgive my father for rejecting me). | Lord, please help me forgive my husband for treating me like a crippled woman.<br><br>Please help me. I have prayed this prayer before but didn't feel much. |
| Step 4- Receive God's healing<br><br>This can be achieved my saying a simple prayer, like, Lord Jesus I open the door of my heart, and I receive your healing power in my heart. | Lord Jesus, I open the door of my heart to you. And I ask to receive your healing in my heart.<br><br>Please help me lord |
| Step 5- Results? | I felt joy, and peace. Also I help God was giving me new love |

| | |
|---|---|
| How did you feel? | for my husband. |

Table 22. Forum responses – week three, question one, participant eight

| | |
|---|---|
| Step 1- Recognize that you need healing<br><br>Do you recognize that you need healing? | Yes |
| Step 2- Identify the root cause of the wound.<br><br>What has caused this wound. Do not write (fear or depression), these are the fruit of the cause. The cause may be sickness or car rejection. | HIV, and all my previous life of sin.<br><br>Also, the way my father has hurt me. |
| Step 3- Disinfect the wound<br><br>That's the time to forgive those who hurt you.<br><br>You can write something like, "I forgive my father for rejecting me). | Lord, I repent before you. Please forgive me from living a lifestyle of sin. Lift off shame and condemnation from me.<br><br>I also forgive me father for putting me down and hurting me. |
| Step 4- Receive God's healing<br><br>This can be achieved my saying a simple prayer, like, Lord Jesus I open the door of my heart, and I receive your healing power in my heart. | Lord Jesus I open my heart to you, and I wait on you. I ask to receive your healing now. |

*Week Four - Healing Your Wounded Soul*

Question 1: In a short paragraph, locate the sins that are wounding your soul. Confess them to the lord through the following prayer and take note of the Holy Spirit's promoting.

Table 23. Forum responses – week four, question one

| | |
|---|---|
| P1 | Fear and unbelief are the two main sins for me. I keep on thinking that God does not hear me, and deep down I do not really believe that god will come through for me.<br><br>I prayed this prayer, and as I was praying, I heard the Holy Spirit whisper in my ear, "renounce fear, renounce unbelief". So, I did. As I was praying, I could hear my voice getting louder and I continued to renounce fear and unbelief. It was at that time that I could feel something leave my body. I literally felt joy fill my heart, and that the pain in my stomach leave me. This was powerful |
| P2 | The main sin that I keep on repeating is judgement and unforgiveness towards my husband. I feel like I hate him, and I do not know how to get set free from that.<br><br>I have just prayed this prayer and feel much better. As I was praying, I started becoming emotional, and the Holy Spirit was showing me a cycle. I heard a voice telling me, "break the cycle of unforgiveness, judgement, and hate. For you have prayed many times about these issues in the past, and they continue to resurface". When I heard this, a surge of power filled by body and I began to break this cycle of repeated sins in the name of Jesus. |
| P3 | This is hard for me to do. But I think the main sin is engaging in sexual activity with a married person.<br><br>I prayed about it many times before, but I did feel guilty and shameful. I prayed this prayer and I hope God forgives me. I really do not know if I feel any different. |
| P4 | This step is hard for me. There is so many sins that I am losing count. I |

| | |
|---|---|
| | do not know where to begin. I will try and list them, but they will take forever to do.<br><br>Sexual sins, abusing alcohol, drink driving, having a child and denying that he mine, stealing, lying, hurting my mother,<br><br>I prayed this prayer, and I feel ok. Honestly speaking I am willing to give up all these sins. But I still want to be gay |
| P5 | Judging my husband, at times wishing he got killed, fear that God will let me down, lack of trust in God, not spending enough time with God, always busy with other things, trying to please everybody.<br><br>I prayed this prayer, and I was impacted and overwhelmed by God's love. As I was praying, I saw an open vision. In the vision I saw God hand me a key, and I heard God say, "this is the key to your husband's breakthrough". I took the key, and asked God, "how does that key work?". I found God say, "the key is to see your husband the same way I see him, holy and blameless". I started crying, and found myself saying, "how lord, how can I see someone who is sinful, rebellious, and stubborn as holy and blameless?".<br><br>It was here, that I fell on the ground and started crying. I kept saying, "I can't do this lord". Then I heard God telling me, "what is impossible to man is possible with God". I felt that God was going to empower me to do what in the natural I was unable to do.<br><br>So much peace filled my heart. I feel that God is on the move. |
| P6 | Gambling, drinking, doing drugs, cheating on my wife, abusing my children.<br><br>I prayed this prayer and confessed every sin to God. I believe that God has forgiven me. But my biggest issue is that I can't forgive myself. I feel that I have let my family down so much, and now they all need healing, not just me. I feel that strong feelings of blame is the cause of my depression. |
| P7 | Fear, unbelief, and doubt |
| P8 | Pornography, alcohol, sex outside of marriage. |

| | |
|---|---|

Question 2: If you had an experience of trauma, write it down in detail, invite the Holy Spirit to speak to you about it, write down the answer.

Table 24. Forum responses – week four, question two

| | |
|---|---|
| P1 | The biggest trauma is when doctors told me that I might lose my life because of this undiagnosed illness.<br><br>This was a very bad day for me. But after renouncing fear and unbelief, I feel that the doctor is not God, and what he said is not final. That my God is able to do exceedingly more than I could think or imagine. |
| P2 | The trauma of escaping from my husband with my son. I had to lie to him and tell him that I was going to visit my mother and will return in a month. I had to do that because otherwise he was not going to approve my travel. I left with my son and never returned to him. The friends were meant to host me found out that I ran away from my son and asked me to leave. I was on the streets looking for shelter. I was so distressed and fearful for me life.<br><br>I prayed about this experience, and I felt that God was sympathizing with me. I was crying so much because this brought so much painful memories. But as I was praying the Holy Spirit reminded me of the story of Hagar, who was also running away from her mistress Sarai. She was pregnant with Ishmael and thought that she was going to die in the desert. But the lord appeared to her and told her that he heard her misery and that she will not die and will live and have a baby boy. Then Hagar said, “you are the God who sees me”.<br><br>I feel God is healing me from this trauma. God showed me that he was with me every step of the way. |
| P3 | The biggest trauma was running away from home. I prayed about it, but do not know how to receive peace. |
| P4 | Being diagnosed with MS was a huge trauma for me. Also getting someone pregnant, and then disowning my son caused pain. I do not think God was with me during this time because of my sin. I repented and I must say, I feel ok. But still there is so much hurt. |

| | |
|---|---|
| P5 | I found out that my husband had cheated on me, and that he might even have a child from someone else. I became extremely angry with God, and at that moment, I felt that all hope of restoring our marriage was gone. I had to keep this pain hidden in my heart. I did not want to share it with our three children, as they were praying for their father.<br><br>But after the vision I just had with God, I really feel that things will change. I will start to use the key the Lord has given me (seeing him the way God sees him). So, I invited the Holy Spirit into this traumatic experience, and I asked God to heal the pain, and help me never give up.<br><br>As I prayed, waves and waves of joy came into my heart, and I began to feel peace. God is healing me and giving me new strength. |
| P6 | I was jailed because of drugs. This experience has caused great trauma. I also lost my family home due to gambling.<br><br>I invited the Holy Spirit into these experiences and asked that He would bring healing. I feel I was able to feel peace because I had just finished repenting from all these sins. |
| P7 | I can't recall any trauma |
| P8 | Running away from my family after telling them that I had converted to Christianity |

*Weeks Five and Six – Blockages to Soul Healing*

After hearing the teaching, begin to pray. From the teaching, write down the biblical truth about removing these promises. Then ask the Holy Spirit to reveal to you any blockages which may be hindering your healing.

Table 25. Forum responses – weeks five and six, participant one

| | Blockages | I suffer from | The truth | My Plan |
|---|---|---|---|---|
| 1 | Unforgiveness | Yes | Mathew 6:15 | I will forgive |

| | | | | |
|---|---|---|---|---|
| 2 | Unconfessed sin | Yes | 1 John 1:9 | I will confess |
| 3 | Resentment, anger, bitterness, rage | Yes- anger and rage | Hebrews 12:15 | I will give my anger to God |
| 4 | Strongholds | | Romans 12:2 | |
| 5 | Soul tie | | 1 Corinthians 6:16 | |
| 6 | Lack of faith | Yes | Mark 5:35 | I will believe again |
| 7 | Not knowing God's will | | Mark 1: 40-41 | |
| 8 | Un-renounced vows | | Numbers 30:2 | |
| 9 | Fear | Yes | 2 Timothy 1:7 | I will cast out fear, because it is not from God |

Table 26. Forum responses – weeks five and six, participant two

| | Blockages | I suffer from | The truth | My Plan |
|---|---|---|---|---|
| 1 | Unforgiveness | Yes | Mathew 6:15 | I want to forgive my husband |
| 2 | Unconfessed sin | | 1 John 1:9 | |
| 3 | Resentment, anger, bitterness, rage | Yes | Hebrews 12:15 | I will repent, because I was angry at God |
| 4 | Strongholds | Yes | Romans 12:2 | I want to discover wrong thinking patterns and correct them |
| 5 | Soul tie | | 1 Corinthians 6:16 | |
| 6 | Lack of faith | | Mark 5:35 | |
| 7 | Not knowing God's will | Yes | Mark 1: 40-41 | This will change, because now I know that |

| | | | | |
|---|---|---|---|---|
| | | | | God's will is to heal me |
| 8 | Un-renounced vows | | Numbers 30:2 | |
| 9 | Fear | Yes | 2 Timothy 1:7 | This is a big thing for me. I have to work on it by God's grace |

Table 27. Forum responses – weeks five and six, participant three

| | Blockages | I suffer from | The truth | My Plan |
|---|---|---|---|---|
| 1 | Unforgiveness | Yes | Mathew 6:15 | |
| 2 | Unconfessed sin | Yes | 1 John 1:9 | |
| 3 | Resentment, anger, bitterness, rage | Yes | Hebrews 12:15 | |
| 4 | Strongholds | Yes | Romans 12:2 | |
| 5 | Soul tie | Yes | 1 Corinthians 6:16 | |
| 6 | Lack of faith | Yes | Mark 5:35 | |
| 7 | Not knowing God's will | | Mark 1: 40-41 | |
| 8 | Un-renounced vows | Yes | Numbers 30:2 | |
| 9 | Fear | Yes | 2 Timothy 1:7 | |

Table 28. Forum responses – weeks five and six, participant four

| | Blockages | I suffer from | The truth | My Plan |
|---|---|---|---|---|
| 1 | Unforgiveness | Yes | | |
| 2 | Unconfessed sin | Yes | | |
| 3 | Resentment, anger, bitterness, rage | Yes | | |
| 4 | Strongholds | Yes | | |
| 5 | Soul tie | Yes | | |

| | | | | |
|---|---|---|---|---|
| 6 | Lack of faith | Yes | | |
| 7 | Not knowing God's will | Yes | | |
| 8 | Un-renounced vows | Yes | | |
| 9 | Fear | Yes | | |

Table 29. Forum responses – weeks five and six, participant five

| | Blockages | I suffer from | The truth | My Plan |
|---|---|---|---|---|
| 1 | Unforgiveness | Yes | Mathew 6:15 | I will choose to forgive my husband |
| 2 | Unconfessed sin | | 1 John 1:9 | |
| 3 | Resentment, anger, bitterness, rage | Yes | Hebrews 12:15 | I will forgive my husband for all the damage he has done to our family |
| 4 | Strongholds | Yes | Romans 12:2 | I know I have many strongholds, and I do need to get rid of them. |
| 5 | Soul tie | | 1 Corinthians 6:16 | |
| 6 | Lack of faith | Yes | Mark 5:35 | I will read God's word more so that my faith can grow.<br><br>I will listen to testimonies of marriage breakthrough |
| 7 | Not knowing God's will | | Mark 1: 40-41 | |
| 8 | Un-renounced vows | | Numbers 30:2 | |

| | | | | |
|---|---|---|---|---|
| 9 | Fear | Yes | 2 Timothy 1:7 | |

Table 30. Forum responses – weeks five and six, participant six

| | Blockages | I suffer from | The truth | My Plan |
|---|---|---|---|---|
| 1 | Unforgiveness | Yes | Mathew 6:15 | I need to forgive myself |
| 2 | Unconfessed sin | Yes | 1 John 1:9 | |
| 3 | Resentment, anger, bitterness, rage | Yes | | |
| 4 | Strongholds | Yes | Romans 12:2 | I still see myself as hopeless, and cannot make money |
| 5 | Soul tie | Yes | 1 Corinthians 6:16 | I will break soul ties with the relationships I was involved in. |
| 6 | Lack of faith | Yes | | |
| 7 | Not knowing God's will | Yes | Mark 1: 40-41 | |
| 8 | Un-renounced vows | Yes | Numbers 30:2 | I will break them. |
| 9 | Fear | Yes | 2 Timothy 1:7 | I will rebuke fear. It keeps coming back, but I am working on it. |

Table 31. Forum responses – weeks five and six, participant seven

| | Blockages | I suffer from | The truth | My Plan |
|---|---|---|---|---|
| 1 | Unforgiveness | Yes | Mathew 6:15 | I need to forgive myself |
| 2 | Unconfessed sin | Yes | 1 John 1:9 | |

| | | | | |
|---|---|---|---|---|
| 3 | Resentment, anger, bitterness, rage | Yes | Hebrews 12:15 | I must continue to work in this area |
| 4 | Strongholds | Yes | Romans 12:2 | I still see myself as hopeless, and cannot make money |
| 5 | Soul tie | | 1 Corinthians 6:16 | I will break soul ties with the relationships I was involved in. |
| 6 | Lack of faith | Yes | Mark 5:35 | I still doubt that God will come through for me |
| 7 | Not knowing God's will | Yes | Mark 1: 40-41 | |
| 8 | Un-renounced vows | | Numbers 30:2 | I will break them. |
| 9 | Fear | Yes | 2 Timothy 1:7 | I will rebuke fear. It keeps coming back, but I am working on it. |

Table 32. Forum responses – weeks five and six, participant eight

| | Blockages | I suffer from | The truth | My Plan |
|---|---|---|---|---|
| 1 | Unforgiveness | Yes | Mathew 6:15 | I need to forgive myself |
| 2 | Unconfessed sin | Yes | 1 John 1:9 | |
| 3 | Resentment, anger, bitterness, rage | Yes | Hebrews 12:15 | I must continue to work in this area |
| 4 | Strongholds | Yes | Romans 12:2 | I still see myself as hopeless, and cannot make money |
| 5 | Soul tie | Yes | 1 Corinthians 6:16 | I will break soul ties with the |

| | | | | |
|---|---|---|---|---|
| | | | | relationships I was involved in. |
| 6 | Lack of faith | Yes | Mark 5:35 | I still doubt that God will come through for me |
| 7 | Not knowing God's will | Yes | Mark 1: 40-41 | |
| 8 | Un-renounced vows | | Numbers 30:2 | I will break them. |
| 9 | Fear | Yes | | |

*Week Seven*

1. Identify broken relationships in your life, specify the cause of brokenness and how these affect you?
2. Specify if you are still willing to restore this relationship, and how you might do that.
3. Start to pray for these relationships and ask for God's help to begin.

Table 33. Forum responses – week seven

| | |
|---|---|
| P1 | My brother is not on good terms with me. After I received Christ and experienced the infilling of the Holy Spirit, I left the traditional church and joint a different Spirit filled church. Since then, he can't forgive me. He is angry at me and unwilling to move forward. This affects me so much. Especially at during family gatherings and social events. Sometimes I feel pain in my heart, and at times I experience headaches.<br>I am definitely willing to restore this relationship. But I don't know how to go on about it.<br>I started praying for my brother |
| P2 | My relationship with my husband. He was very abusive, and I had to run away from him with my son. As the years went by, I tried to reconcile with him, but he refused and at times he turns my son against me. This affects me so much. At times I cry and feel so much brokenness. I never intended to be a single mother. But things just happen. |

| | |
|---|---|
| | I am not willing to restore this relationship. I just want him to leave me and my son alone. |
| P3 | My relationship with my father and mother. I have always felt rejection from their side, and I have always felt that they value my brother more than me. I don't like education and my parents highly value education. So, they constantly look down on me. This breaks me so much and I constantly cry. I have done so much to try and win their love, but sadly I failed.<br><br>It's impossible to restore this relationship because they both passed away last year. I am very bitter towards them and try and forget their hurtful words. Otherwise I feel extremely sad. |
| P4 | My relationship with my mother has been damaged. Mainly because of drugs. She raised me catholic, and really wanted me to grow up in church. But I lived in sin for so long and was caught many times with drugs. This really hurt her, and she decided to give away all my inheritance to my uncle to protect for me, until I change. Sadly, she passed away and my uncle stole my inheritance from me and refused to give it back. I am sad of myself, my mother and my uncle.<br><br>I tried to restore the relationship with my uncle. But he refused and continues to push me away.<br>I started praying for my uncle. |
| P5 | My relationship is broken with my son. He is angry that I keep praying for his father despite the hurt and abuse. He wants me to divorce his father and is rejecting anything to do with him and me. This is causing me pain and stress. I don't know what to do. But I would love to restore this relationship at any cost.<br><br>I started praying for my husband |
| P6 | My relationship with my wife is damaged. She found out that I had previously betrayed her, and this really hurt her very much. She is always angry at me and is constantly pushing me away. This is hurting me so much. I don't want to do the wrong thing. But sometimes I feel that I have had enough.<br>I would love to restore this relationship. |
| | |

| | |
|---|---|
| P7 | My relationship with sister is broken. She has done many things which really upset me. Eventually, she got married and did not invite me to her wedding. This really hurt me and caused me pain, sadness and distress. I try and avoid family gatherings at all costs. I would love to restore this relationship. But I feel that I need time, but willing to restore this relationship. I will start to pray. |
| P8 | My relationship with father and mother has been shattered because I converted to Christianity. However, more from my father. He wants me dead and is so angry with me that I left Islam. I would love to restore this relationship; however, it has to be God. God needs to change his heart.<br>I will start to pray for him |

*Week Eight*

Challenge yourself and see if you can follow the four-step relationship healing model. Then record you experience.

34. Forum responses – week eight

| | |
|---|---|
| P1 | This session has been very difficult. I was able to visit my brother and speak with him. But he is in denial. He says that his relationship is well with me. But I don't believe so. |
| P2 | I was unable to participate in this activity |
| P3 | |

| | |
|---|---|
| P4 | I tried calling my uncle, but he refused to answer my call. |
| P5 | I met with my son, and God touched his heart and gave me so much favor. I am so excited |
| P6 | I took my wife out for dinner, and I tried to tell her that I loved her. I think it's a process |
| P7 | My sister was so happy when I called her. We were able to forgive each other and move forward. Can't thank you enough. |
| P8 | I called my father, and we spoke very plainly. I am thankful for this first step. I don't think the rest of this model is appropriate to me because my father is not a Christian. |

*In-Depth Post Program Questionnaire*

Answers range from one to five with five representing the greatest amount of impact.

Table 35. Biblical beliefs about inner healing – participant one

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Was the teaching on "the real you" helpful?<br><br>Answer- Yes, I knew it in my head, but I think the teaching was a great reminder. | | | | * | |
| Do you believe that you are now more in control of your thoughts?<br><br>Answer- Yes, when negative thoughts come into my mind (like anxiety), I now firmly renounce it. | | | | * | |
| Has the teaching on "emotional healing" been helpful?<br>Answer- Yes, very much. I have learned that emotions are complex, and they change my behavior. That's why I must be aware of them and focus on God's promises not on my emotions. I also learnt that God heals emotions not time. | | | | * | |
| How successful were you in removing blockages?<br>Answer- Great. I was able to come up with a biblical plan to remove blockages. In particular I was able to get rid of fear, and lack of faith. | | | | * | |
| After the program, were you willing to repent, forgive and renew your mind?<br>Answer- Yes. I must remember to keep doing it. But I felt so much weight lift from my shoulder. | | | | | * |
| After "Healing to relationships" were you able restore relationships?<br>Answer- Not really. I did try and speak with my brother. But he pretended that all was fine. Deep down his heart is not willing to open my heart to me. | | * | | | |

Table 36. Effectiveness of the online (IHD) – participant one

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| How has the online discipleship program been helpful?<br><br>Answer- Yes. I enjoy online learning. | | | | * | |
| Do you agree with the following statement?<br>"Discipleship in inner healing helped me more than attending a one off inner healing session"!,<br>Answer- Yes, I agree. I have attended several healing sessions in the past. But this program helped me more. | | | | * | |
| Do you agree with the following statement?<br>"Discipling in inner healing has increased my openness to receive and maintain inner healing"!<br>Answer- | | | | | * |
| Do you agree with this statement?<br>"The online program increased my understanding of my true identity in Christ?"<br>Answer- Yes, I was aware of these biblical passages. But they were only head knowledge. I felt that I now believe them more. | | | | * | |
| Did the program increase your desire to receive inner healing?<br>Answer- Yes. Especially condemnation was removed | | | | * | |
| Through the program, were you able to access God's healing power and maintain it?<br>Answer- Yes. I was able to forgive myself and receive God's healing for my soul. | | | | * | |

Table 37. Biblical beliefs about inner healing – participant two

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Was the teaching on "the real you" helpful?<br><br>Answer-Yes | | | | * | |

| | | | | | |
|---|---|---|---|---|---|
| Do you believe that you are now more in control of your thoughts?<br>Answer- I am working on it. | | | * | | |
| Was the teaching has on "emotional healing" helpful?<br><br>Answer- This teaching was hard for me. I was reminded of my husband's abuse all over again. | | | * | | |
| How successful were you in removing blockages?<br><br>Answer- This teaching was great. I think for me the biggest blockage was understanding that God's will was for my son to be healed. This truth freed me and removed offense in my heart towards God. | | | * | | |
| After the program, were you willing to repent, forgive and renew your mind?<br><br>Answer- I was willing to repent and forgive my husband, but I didn't want anything to have with him. | | | | * | |
| After "Healing to relationships" were you able restore relationships?<br><br>Answer- No | * | | | | |

Table 38. Effectiveness of the online (IHD) – participant two

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| How has the online discipleship program been helpful?<br>Answer- Yes | | | | * | |
| Do you agree with the following statement?<br>"Discipleship in inner healing helped me more than attending a one off inner healing session"!,<br>Answer_____<br>_____ | | | | * | |

| | | | | | |
|---|---|---|---|---|---|
| Do you agree with the following statement?<br>"Discipling in inner healing has increased my openness to receive and maintain inner healing"!<br>Answer – Yes. The teaching opened my heart to receive healing from God. | | | | | * |
| Do you agree with this statement?<br>"The online program increased my understanding of my true identity in Christ?"<br>Answer- Yes and increased my understand for God's plans for my life. | | | | * | |
| Did the program increase your desire to receive inner healing?<br><br>Answer- Yes | | | | | * |
| Through the program, were you able to access God's healing power and maintain it?<br><br>Answer- Yes, I did feel peace, and had a vision of God embracing me. This was great. | | | | * | |

Table 39. Biblical beliefs about inner healing – participant four[59]

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Was the teaching on "the real you" helpful?<br><br>Answer- Yes, I knew it in my head, but I think the teaching was a great reminder. | | * | | | |
| Do you believe that you are now more in control of your thoughts?<br><br>Answer- Not really | | * | | | |

[59] Participant three did not complete the in-depth questionnaire.

| | | | | | |
|---|---|---|---|---|---|
| Was the teaching has on "emotional healing" helpful?<br><br>Answer- I struggled with this teaching. | | | * | | |
| How successful were you in removing blockages?<br><br>Answer- Not very successful | | * | | | |
| After the program, were you willing to repent, forgive and renew your mind?<br><br>Answer- I am still struggling. | | | * | | |
| After "Healing to relationships" were you able restore relationships?<br><br>Answer- No | * | | | | |

Table 40. Effectiveness of the online (IHD) – participant four

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| How has the online discipleship program been helpful?<br><br>Answer – It's been ok | | | * | | |
| Do you agree with the following statement?<br>"Discipleship in inner healing helped me more than attending a one off inner healing session"!,<br><br>Answer- I have never attended a healing session before. But I guess so. | | | * | | |
| Do you agree with the following statement?<br>"Discipling in inner healing has increased my openness to receive and maintain inner healing"!<br><br>Answer - I guess so. | | | * | | |

| | | | | | |
|---|---|---|---|---|---|
| Do you agree with this statement?<br>"The online program increased my understanding of my true identity in Christ?"<br><br>Answer - Yes. I never knew about this teaching. | | | * | | |
| Did the program increase your desire to receive inner healing?<br><br>Answer- Yes, I am now praying for God to heal me from MS. | | | * | | |
| Through the program, were you able to access God's healing power and maintain it?<br><br>Answer- At times I felt peace. Especially when I prayed the prayers mentioned. | | | * | | |

Table 41. Biblical beliefs about inner healing – participant five

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Was the teaching on "the real you" helpful?<br><br>Answer- Yes, I knew it in my head, but I think the teaching was a great reminder. | | | | | * |
| Do you believe that you are now more in control of your thoughts?<br><br>Answer- Yes, it's a journey. But yes, I am. | | | | * | |
| Has the teaching on "emotional healing" helpful?<br><br>Answer- Yes. I was very emotional during that session. But I felt that I had received more healing. | | | | | * |

| | | | | | |
|---|---|---|---|---|---|
| How successful were you in removing blockages?<br><br>Answer- I think most blockages were removed. I hope they don't come back. Especially fear. | | | | * | |
| After the program, were you willing to repent, forgive and renew your mind?<br><br>Answer- Yes. I definitely repented and forgave my husband. | | | | | * |
| After "Healing to relationships" were you able restore relationships?<br><br>Answer- Yes, I met with my son. This experience was so healing for me. | | | | * | |

Table 42. Effectiveness of the online (IHD) – participant five

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| How has the online discipleship program been helpful?<br><br>Answer- Yes, the program was very helpful. | | | | | * |
| Do you agree with the following statement?<br>"Discipleship in inner healing helped me more than attending a one off inner healing session"!,<br><br>Answer- Yes | | | | | * |
| Do you agree with the following statement?<br>"Discipling in inner healing has increased my openness to receive and maintain inner healing"!<br><br>Answer- Yes, I received so much healing. | | | | | * |

| | | | | | |
|---|---|---|---|---|---|
| Do you agree with this statement?<br>"The online program increased my understanding of my true identity in Christ?"<br><br>Answer- Yes | | | | * | |
| Did the program increase your desire to receive inner healing?<br><br>Answer- Yes | | | | | * |
| Through the program, were you able to access God's healing power and maintain it?<br><br>Answer- Yes, received healing. Especially when my relationship with my son was restored. | | | | * | |

Table 43. Biblical beliefs about inner healing – participant six

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Was the teaching on "the real you" helpful?<br><br>Answer - Yes, I knew it in my head, but I think the teaching was a great reminder. | | | * | | |
| Do you believe that you are now more in control of your thoughts?<br><br>Answer- I am more aware. This session was hard work. | | | * | | |
| Was the teaching has on "emotional healing" helpful?<br><br>Answer- Yes | | | | * | |
| How successful were you in removing blockages?<br><br>Answer- Yes, I think I understood myself more. | | | | * | |

| | | | | | |
|---|---|---|---|---|---|
| After the program, were you willing to repent, forgive and renew your mind?<br><br>Answer- Yes, I guess the hardest part was to forgive myself. This has been the hardest. But forgiving others was easier. | | | | * | |
| After "Healing to relationships" were you able restore relationships?<br><br>Answer- My relationship with my wife has improved. But it still needs more work. I will continue to restore this relationship. | | | | * | |

Table 44. Effectiveness of the online (IHD) – participant six

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| How has the online discipleship program been helpful?<br><br>Answer- Yes it has helped. | | | | | * |
| Do you agree with the following statement?<br>"Discipleship in inner healing helped me more than attending a one off inner healing session!"<br><br>Answer- I know the program has been helpful. But I haven't attended other healing sessions. | | | | * | |
| Do you agree with the following statement?<br>"Discipling in inner healing has increased my openness to receive and maintain inner healing!"<br><br>Answer- Yes, it has. I think getting rid of my anger has helped me. | | | | | * |
| Do you agree with this statement?<br>"The online program increased my understanding of my true identity in Christ?"<br><br>Answer- Yes it has. The choice of scriptures was helpful. | | | | * | |

| | | | | | |
|---|---|---|---|---|---|
| | | | | | |
| Did the program increase your desire to receive inner healing?<br><br>Answer- Yes | | | | | * |
| Through the program, were you able to access God's healing power and maintain it?<br><br>Answer- Yes, I feel much better. I have been able to pray and hear God more than ever before. I forgave | | | | * | |

Table 45. Biblical beliefs about inner healing – participant seven

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Was the teaching on "the real you" helpful?<br><br>Answer -Yes, I knew it in my head, but I think the teaching was a great reminder. | | | | * | |
| Do you believe that you are now more in control of your thoughts?<br><br>Answer- Yes, more aware, but need to continue being intentional. | | | | * | |
| Was the teaching has on "emotional healing" helpful?<br><br>Answer- Yes, but difficult due to the pain. | | | | * | |
| How successful were you in removing blockages?<br><br>Answer- My eyes were open to so many blockages which I was not aware off. | | | | * | |

| | | | | | |
|---|---|---|---|---|---|
| After the program, were you willing to repent, forgive and renew your mind?<br><br>Answer_ Yes, I was willing to do whatever it takes to receive my healing. | | | | | * |
| After "Healing to relationships" were you able restore relationships?<br><br>Answer _____My relationship with my sister was restored. | | | | | * |

Table 46. Effectiveness of the online (IHD) – participant seven

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| How has the online discipleship program been helpful?<br><br>Answer- The program has been very helpful. | | | | * | |
| Do you agree with the following statement?<br>"Discipleship in inner healing helped me more than attending a one off inner healing session"!,<br><br>Answer, I totally agree with this statement. I attended many individual healing sessions. But this program has helped me much more. | | | | | * |
| Do you agree with the following statement?<br>"Discipling in inner healing has increased my openness to receive and maintain inner healing"!<br><br>Answer - Totally agree. I have received so much hope through this program. I am much more positive and believe God will totally heal my body. | | | | | * |
| Do you agree with this statement?<br>"The online program increased my understanding of my true identity in Christ?"<br><br>Answer - Yes, it has. Sometimes it's hard to believe. But I | | | | * | |

| | | | | | |
|---|---|---|---|---|---|
| have to continue to confess it and believe it. | | | | | |
| Did the program increase your desire to receive inner healing?<br><br>Answer- Yes it has. | | | | * | |
| Through the program, were you able to access God's healing power and maintain it?<br><br>Answer – Yes, I have received inner healing. I see myself differently. | | | | * | |

Table 47. Biblical beliefs about inner healing – participant eight

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Was the teaching on "the real you" helpful?<br><br>Answer -Yes, I knew it in my head, but I think the teaching was a great reminder. | | | | | * |
| Do you believe that you are now more in control of your thoughts?<br><br>Answer -Yes, I am much more aware. | | | | * | |
| Was the teaching has on "emotional healing" helpful?<br><br>Answer -Yes, but very challenging. | | | * | | |
| How successful were you in removing blockages?<br><br>Answer - I feel that I was able to remove many of them. But I also think it's a process. | | | | * | |

| | | | | | |
|---|---|---|---|---|---|
| After the program, were you willing to repent, forgive and renew your mind?<br><br>Answer -Yes, I was repenting from the start of the program. | | | | | * |
| After "Healing to relationships" were you able restore relationships?<br><br>Answer - I have started praying for my father. But I still have not been able to restore this relationship. I am still praying for God's intervention. | | * | | | |

Table 48. Effectiveness of the online (IHD) – participant eight

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| How has the online discipleship program been helpful?<br><br>Answer -Yes. | | | | * | |
| Do you agree with the following statement?<br>"Discipleship in inner healing helped me more than attending a one off inner healing session"!<br><br>Answer - Yes, fully agree. | | | | | * |
| Do you agree with the following statement?<br>"Discipling in inner healing has increased my openness to receive and maintain inner healing"!<br><br>Answer - That's for sure. I will continue to press in for my healing of HIV. | | | | * | |
| Do you agree with this statement?<br>"The online program increased my understanding of my true identity in Christ?"<br><br>Answer - This teaching has truly been awesome. What has really touched me, is the verse in Romans 8. No condemnation for those who are in Christ. | | | | * | |

| | | | | | |
|---|---|---|---|---|---|
| | | | | | |
| Did the program increase your desire to receive inner healing?<br><br>Answer- Yes, very much. | | | | | * |
| Through the program, were you able to access God's healing power and maintain it?<br><br>Answer - Yes, I have received so much peach, love and joy like never before. | | | | | * |

**Summary of Results**

*Week One – The Real You*

The study found that there is a connection between physical illness and the condition of participants' well-being. Their physical illness affected their mental health and the condition of their soul. Reading biblical promises and applying it in their situation influenced them the most. When asked how they saw themselves, all eight participants failed to see themselves as God saw them. Learning about their new identity through reading particular Scriptures really helped them shift the way they saw themselves. Seven out of eight saw themselves as righteous, justified, as well as free of condemnation, guilt, and shame.

*Week Two – Renew Your Mind*

Before listening to the "Renew your mind" teaching, all eight participants recorded that they had more negative thoughts than positive thoughts coming into their minds. According to the data, 70% of participants' thoughts about themselves and their situation were negative, while 30% of their thoughts were positive.

Physical conditions dictated the participants' thoughts (either positive or negative). In other words, when they experienced physical pain, they received negative thoughts. When there was no pain, positive thoughts were evident. Before the teaching, only three out of eight participants tried to renew their minds. However, they fail to do it intentionally. These participants reported that when they renewed their mind through mediating on God's Word, hearing an encouraging teaching, or being around someone who is positive influenced their thoughts in a positive manner.

After hearing the teaching, and repeating the activity, 65% of participants' thoughts were positive, while 35% were negative. They were much more aware of their thoughts and were very intentional about them. They also became more aware that negative thoughts are from the enemy and they should capture and remove them. One out of eight participants reported that this activity failed to help, and that her thoughts were primarily negative.

*Week Three – Emotional Healing*

All eight participants acknowledge that they need emotional healing and identified the root causes of their pains. Six out of eight identified the need to forgive a family member, a close friend, or someone who hurt them. Two out of eight identified the need to forgive himself or herself. Six out of eight forgave, while two out of eight were

unwilling to forgive. Six out of eight received healing to their emotions and felt that they were different. Some reported that they felt pain leave their heart, while god's love overwhelmed others. The majority reported peace coming into their hearts.

*Week Four – Healing the Wounded Soul*

All eight participants identified sins in their lives. Seven out of eight reported that they experienced trauma, and that was the cause of their wounded soul. One was jailed, another ran away from an abusive husband. Clearly, participants' answers revealed that sin and trauma wounded their souls, and that they needed soul healing. Six out of eight participants received God's forgiveness, confessed their sins, and received healing. When they invited the Holy Spirit, one saw an open vision of God giving her a key to unlock a closed door, another heard God tell him to "renounce fear and unbelief," while another saw God break a chain interpreted to be the breaking their cycle of sin.

*Weeks Five and Six – Blockages to Healing*

All eight participants identified blockages that perhaps hindered or blocked their healing. The most common were unforgiveness and resentment. fear, unconfessed sin, strong holds and not knowing God's will followed these two with soul ties and un-renounced vows coming in last. All eight participants identified that they had unforgiveness and resentment (anger and bitterness) in their lives. Seven out of eight identified that they had "fear" in their lives. Six out of eight reported unconfessed sins, strong holds, and did not fully know God's will. Four out of eight identified that they had

soul ties and un-renounced vows. Four out of eight participants heard the teaching and came up with a plan to remove this blockage. Two out of eight came up with a partial plan. Two out of eight failed to come up with a plan. Six out of eight participants recorded that this teaching helped them greatly. One participant mentioned that specifying each one and explaining how they can hinder or block your healing was a real eye-opener. Another mentioned that learning biblical truth to remove these blockages and designing a plan was very helpful. Another confessed that it was his first time to understand soul ties and un-renounced vows. He was involved in witchcraft before, but never renounced it. He stated that during this session, he broke all soul ties and feels so much free.

*Week Seven – Restoring Broken Relationships Part One*

All eight participants identified broken relationships in their lives and located the cause of the brokenness. Broken relationships that greatly affected them were related to immediate family members (these include, fathers, mothers, sisters, brothers, husband, and wife). All eight participants reported that broken relationships affected them in a huge manner. Symptoms included sadness, tears, fear, anger, pain, and isolation. Five out of eight were willing to restore these broken relationships at any cost. They started to pray for God's guidance through that process. Two out of eight reported that although they would love to restore these relationships, it was impossible because they involved immediate family members who passed away. One out of eight was unwilling to begin the restoration process because her husband was extremely abusive.

*Week Eight – Restoring Broken Relationships Part Two*

Five out of eight took practical steps towards restoring broken relationships. One participant dropped out, there was no specific reason given. Two out of eight were unwilling to take any positive steps towards healing broken relationships. This task was by far the most challenging. Some of the steps were inappropriate since some broken relationships involved non-believers. One out of eight relationship was totally restored.

In conclusion the program is open for improvements, changes and will need to reflect certain problems or traumas which are global and need to be addressed. Example people suffering because of COVID-19 side effects, mentally and physically.

# APPENDIX A

# PRE-INTERVIEW QUESTIONNAIRE

Pre-Interview Questionnaire

1. How do you see yourself?
2. Do you believe that most of your thoughts about yourself are negative or positive?
3. Do you need emotional healing? If yes, please explain.
4. What is the state of your soul?
5. Are you aware of anything which may have hindered or blocked your healing? If so, please specify.
6. Do you have broken relationships which are causing you pain?
7. What are you trying to achieve from this course?

Weekly Questions

Week 1 Questions

Questions 1- Please introduce yourself and explain why you need inner healing?

Question 2 read the following verses and write down identity traits for those who are in Christ.

Question 3- Write these identity traits in an affirmation style. For example, "I am the child of God."

Week 2- Questions

Question 1- Pick an average day and record the type of thoughts which come into your mind. Record how these thoughts affected you.

Question 2-Count how many negative thoughts, against how many positive thoughts

- This pain will never stop
- You tried everything and even the strongest medications are not working.
- You will lose your job, and you will not be able to provide for your family
- You will die and your kids will see it
- I will heal you
- Do not give up

Question 3- After you are hear the teaching about renewing your mind, repeat the activity in question 1 again, record your results, and briefly comment on how that teaching has helped you.

In the morning, read 2 Corinthians 10:3-6, followed by God's promises in week 2, (question 3). Then begin to pay very clear attention to the thoughts that are coming into your mind. Accept those that are from God, those that bring life, and reject those that are negative and fearful.

Week 3- Questions

Question 1- After hearing the teaching, fill in the following table.

| | |
|---|---|
| Step 1 – Recognize that you need healing<br><br>Do you recognize that you need healing? | Yes |
| Step 2 – Identify the root cause of the wound.<br><br>What has caused this wound. Do not write (fear<br><br>or depression), these are the fruit of the cause.<br><br>The cause may be sickness or car rejection. | |
| Step 3- Disinfect the wound.<br><br>That's the time to forgive those who hurt you.<br><br>You can write something like, "I forgive my<br><br>father for rejecting me). | |
| Step 4- Receive God's healing<br><br>This can be achieved my saying a simple prayer,<br><br>like, Lord Jesus I open the door of my heart, and<br><br>I receive your healing power in my heart. | |

Week 4- Questions

Question 1- In a short paragraph, locate the sins that are wounding your soul. Confess them to the lord through the following prayer and take note of the Holy Spirit's promoting.

Question 2- If you had an experience of trauma, write it down in detail, invite the Holy Spirit to speak to you about it, write down the answer.

Week 5- Questions

| | Blockages | I suffer from | The truth | My Plan |
|---|---|---|---|---|
| 1 | Unforgiveness | | | |
| 2 | Unconfessed sin | | | |
| 3 | Resentment, anger, bitterness, rage | | | |
| 4 | Strongholds | | | |
| 5 | Soul tie | | | |

Week 6- Questions

| | Blockages | I suffer from | The truth | My plan |
|---|---|---|---|---|
| 1 | Not knowing God's will | | | |
| 2 | Un-renounced vows | | | |
| 3 | Fear | | | |
| 4 | Lack of faith | | | |

Week 7- Questions

4. Identify broken relationships in your life, specify the cause of brokenness and how these affect you?
5. Specify if you are still willing to restore this relationship, and how you might do that.
6. Start to pray for these relationships and ask for God's help to begin.

Week 8- Questions

After hearing the teaching, pick one relationship that's important to you and following start the reconciliation process. Document your findings.

| | |
|---|---|
| Step 1 | |
| Step 2 | |
| Step 3 | |
| Step 4 | |

# APPENDIX B

# POST-INTERVIEW QUESTIONNAI

Post-Interview Questionnaire

1. How do you see yourself?
2. Do you believe that most of your thoughts about yourself are negative or positive?
3. Do you believe you received emotional healing?
4. What is the state of your soul now?
5. How has the teaching on “blockages to healing” helped you?
6. How has the teaching on “Healing relationships Part 1” helped you?
7. Was this IHD helpful to you?

# APPENDIX C

# INDEPTH POST-PROGRAM QUESTIONNAIRE

In Depth Post Program Questionnaire

Number scale- No 1 is the lowest, 5 being the most impact

Biblical beliefs about inner healing

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Was the teaching on "the real you" helpful?<br>Answer- Yes, I knew it in my head, but I think the teaching was a great reminder. | | | | | |
| Do you believe that you are now more in control of your thoughts?<br>Answer- Yes, when negative thoughts come into my mind (like anxiety), I now firmly renounce it. | | | | | |
| Has the teaching on "emotional healing" been helpful?<br>Answer- Yes, very much. I have learned that emotions are complex, and they change my behavior. That's why I must be aware of them and focus on God's promises not on my emotions. I also learnt that God heals emotions not time. | | | | | |

| | | | | | |
|---|---|---|---|---|---|
| How successful were you in removing blockages?<br>Answer- Great. I was able to come up with a biblical plan to remove blockages. In particular I was able to get rid of fear, and lack of faith. | | | | | |
| After the program, were you willing to repent, forgive and renew your mind?<br>Answer- Yes. I must remember to keep doing it. But I felt so much weight lift from my shoulder. | | | | | |
| After "Healing to relationships" were you able restore relationships?<br>Answer- Not really. I did try and speak with my brother. But he pretended that all was fine. Deep down his heart is not willing to open his heart to me. | | | | | |

Effectiveness of the online (IHD)

| Research Questions | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| How has the online discipleship program been helpful? | | | | | |

| | | | | | |
|---|---|---|---|---|---|
| Answer- Yes. I enjoy online learning. | | | | | |
| Do you agree with the following statement?<br>"Discipleship in inner healing helped me more than attending a one off inner healing session"!,<br>Answer- Yes, I agree. I have attended several healing sessions in the past. But this program helped me more. | | | | | |
| Do you agree with the following statement?<br>"Discipling in inner healing has increased my openness to receive and maintain inner healing"!<br>Answer- | | | | | |
| Do you agree with this statement?<br>"The online program increased my understanding of my true identity in Christ?"<br>Answer- Yes, I was aware of these biblical passages. But they were only head knowledge. I felt that I now believe them more. | | | | | |

| | | | | | |
|---|---|---|---|---|---|
| Did the program increase your desire to receive inner healing?<br>Answer- Yes. Especially condemnation was removed | | | | | |
| Through the program, were you able to access God's healing power and maintain it?<br>Answer- Yes. I was able to forgive myself and receive God's healing for my soul. | | | | | |

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